Vol. VII. No. I JANUARY, 1929

WORLD DOMINION

AN INTERNATIONAL REVIEW of Christian Progress

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BOOK REVIEWS: The Indirect Effects of Christian Missions in India, Etc.

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WORLD DOMINION

Vol. VII. No. I JANUARY, 1929

Editor: THOMAS COCHRANE.

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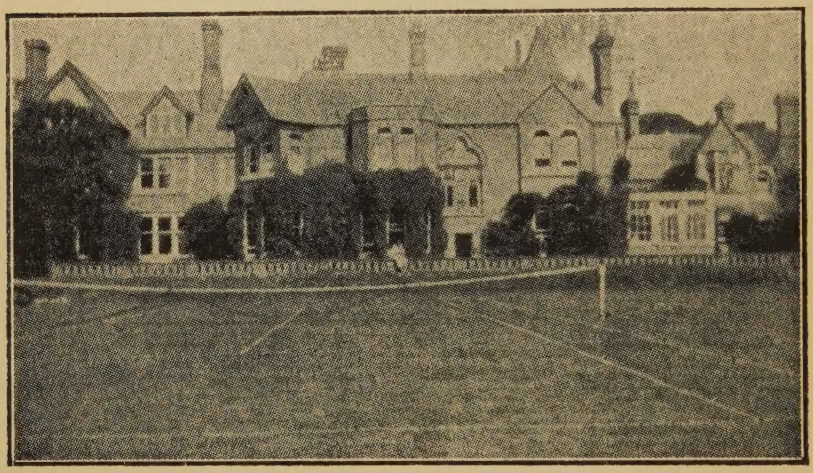

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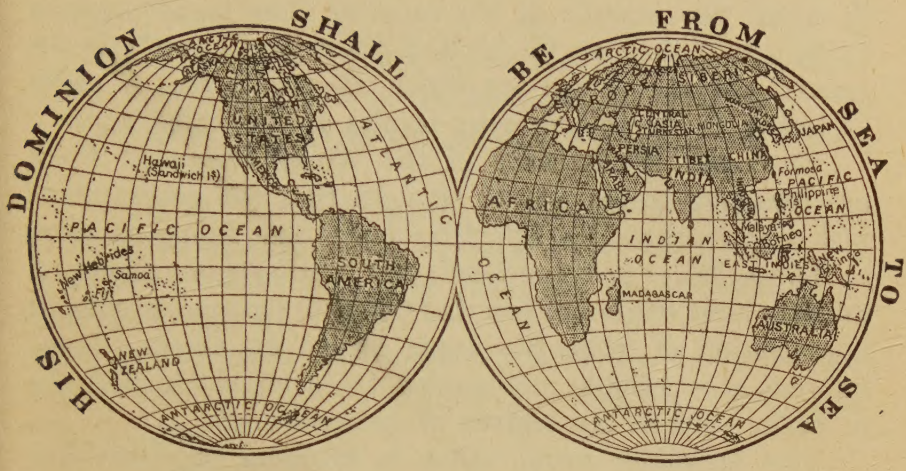

JANUARY, 1929

Editorial

A New Thing

FOR six years we have stood for World Evangelization, based upon Survey and carried forward on New Testament lines, and as we enter the seventh year of our advocacy with this new volume we are greatly cheered. At first it seemed as if no man stood by us. Now from every part of the world come messages of encouragement.

We began to speak of the Indigenous Church when the term was seldom heard ; now it is seen in every missionary magazine, and a growing appreciation of what it really means is evident on all hands.

When we were in America a year ago we saw an advertisement which in substance amounted to a declaration that the mission concerned was carrying on its work on the lines advocated by the World Dominion Press ! Such declarations are now becoming common. Another mission, one of the most progressive in the world, has altered its whole policy in order wholly and unreservedly to follow

Indigenous Church principles. Its vice-president has offered to spend two months of his valuable time to accompany us on a tour through the United States and Canada in the interests of the things for which we stand, and is eager to testify to the encouraging results of their adoption.

Gradually the Surveys of the World Dominion Press are revealing to many who thought that the geographical task was finished, the appalling truth that immense areas of the world are unevangelized, and that over one thousand millions have either not heard of Christ or have no intelligent appreciation of what His name means for them. These Surveys give reliable information to societies which desire to begin work in the regions of greatest need.

This appalling world vision is bringing together men and women of different societies in an endeavour more adequately to meet the need. The first-fruits of this is seen in the formation of an Africa Fellowship, of which ten home boards in England, Scotland and Ireland form the nucleus, and Fellowships for other regions of the world are in process of formation. Thus is growing up a Movement for World Evangelization, which recognizes that the command of Christ is to Christians of to-day to reach every man, woman and child of to-day with the glorious Gospel of the Blesséd God. Many earnest men and women want to see a changed world. This dream can only be realized by changing men.

* * * * * *

Important developments have taken place since the memorable meeting for Central Asia was held in the Memorial Hall, London, about ten months ago. The field has been more thoroughly studied by the Central Asia Fellowship, which has met twice for conference and prayer. The regions of greatest need have been investigated, and possible lines of missionary advance indicated. Most encouraging to those who have been doing this preparatory work is the greatly increased desire in the Christian Church to see Central Asia evangelized. Already several offers of service have been received from missionary students: that is to say, we have advanced from the inspirational

stage of the Memorial Hall meeting to the realization of a fervent fellowship for prayer and service on behalf of Central Asia. We cannot doubt but that this advance is due in large measure to the faithful prayers of those who banded themselves together to pray regularly for Central Asia.

As we go to press another meeting for Central Asia is being arranged, at which it is expected that all the missionary work in Central Asia will be represented by various speakers.

A day of prayer in connection with the Africa Fellowship is convened for 16th January. Will our readers bear this in mind ?

Manchuria—A Strategic Opportunity

CHARLES A. LEONARD

A FEW years ago a prominent Methodist bishop visited Manchuria. When he returned to America he declared publicly that, in his opinion, Manchuria presents the greatest missionary opportunity of the present generation. After eighteen years in China, four of which have been spent in Northern Manchuria, the writer of this article is not surprised at the bishop's statement ; if it were true then, its truth is still more apparent at the present time, for, during recent years, millions of Chinese have migrated to Manchuria from other parts of China.

During the past year and a half no less than one and a half million people have come into Northern Manchuria from Shantung and Chihli, the two most northern provinces of China, which lie immediately to the south and south-west of Manchuria. Since the close of the civil war the Chinese have not been entering the country in such large numbers, but there is still a steady drift in this direction. This is the greatest migratory movement of modern times. For many years Chinese have been coming to Manchuria,

at the rate of about two hundred and fifty thousand a year, but many were unwilling to move their families here on account of traditional ties "down home," or for fear of bandits. So after the crops had been gathered, not a few used to return to the south for the winter. But these last two years of civil war, unbearable taxation, banditry and famine, have driven many Chinese to sell out and move north. Train-loads of men, women, and children have poured into Harbin and other northern cities, from whence hundreds of thousands have gone forth north, east and west, to occupy virgin soil and to start life over again. For most of them Harbin is the distributing point. It is the commercial and railway centre of Northern Manchuria.

The civil and military authorities of the three Eastern Provinces which constitute Manchuria did well to encourage the coming of these Chinese, for they are adding much to the development of this part of China. The South Manchurian Railway allowed the immigrants to travel for half-fare, and the Chinese railways and the Chinese Eastern Railway granted free transportation to those who were unable to pay anything. Contributions, voluntary and otherwise, were received by the Chinese authorities from merchants of Harbin and other cities in order to provide food and sleeping accommodation at certain places for the poorer classes ; some medical treatment was given, but nevertheless there was much suffering, inconvenience and death among the immigrants during the winter and early spring of this year. They were crowded into freight cars like cattle, locked in, and forced to remain there under insanitary conditions. Then, when outside the cars, they were often driven more like cattle than human beings. To those of us who have lived in lands where Christ has been known for many years, and where there is more of a spirit of brotherhood and consideration for the poor and helpless, what the Chinese regard as a great concession and liberal treatment seems crude and harsh. Much that has been written in the papers regarding magnanimity towards them by the authorities was overdrawn. We must not forget, however, that this is the first time in the

history of their race that even so much has ever been done for the unfortunate on such a scale. It may truly be said that they *were* given free transportation, and free food and free sleeping accommodation. Many, having realized something on their land and houses, were able to pay their own way on the trains, but others were not able to sell anything in the famine areas, and in some cases taxes were so high that they exceeded the value of the land or the year's crops.

One's heart aches at the sight of the poorer immigrants drinking the dregs of the bitterest poverty, having only left their homes after everything had been used up, or taken from them by soldiers or bandits. Old men, women, and children cling to the stronger men of the family. Clad in rags, they grasp tightly the few ragged quilts and torn clothes which still remain, usually all they have with which to meet the rigours of long, severe winters, when the thermometer remains at twenty-five degrees below zero and the ground freezes to a depth of twelve feet. But they go forth with that indomitable determination which is characteristic of the Shantung Chinese, who for many generations have suffered a continuous struggle for existence, due to over-population, over-taxation and poor government, frequent famines and civil wars. The writer has been in close touch with these people after their arrival in Northern Manchuria, and having lived among them in Shantung for many years he is sure that all they need is a chance, and they will make good.

There will, however, be much suffering among them during the coming winter.* Many will be unable to build even the humblest of homes, or otherwise to adjust themselves to the new conditions before winter sets in, and bandits are already making their appearance in some localities where the people were before protected. One group of a thousand immigrants, many of them Christians, and the party conducted by Christians, came through free from Tsinan, the capital of Shantung, as far as Mukden,

* This article was written in September.

but when they reached that point their money was insufficient to pay even half-fare on the Japanese railway, so it was decided that the women and small children should go on the train, and the men and boys make the long trip from Mukden to Changchun on foot. On this journey several died from exposure and disease. When the women reached Changchun they were not allowed to wait for the men, and then on reaching Harbin they were again forced to move on. Many of them did not know where their husbands had intended to go, so they followed the crowd and were lost. Some families have since been reunited, but others will probably never find those from whom they were separated.

Manchuria has been coveted as a possession by both Russia and Japan for many years. China, however, has not manifested proper concern in this productive part of her domain until recent years. At this time, however, there is evidently a determination among the Chinese ultimately to gain full control of the three Eastern Provinces. With the settling of these great numbers Manchuria for China is assured. Japan is strengthening her position in the southern part, but the Chinese influence in the north has greatly increased in the past few years, and the Russians are gradually losing their former influence and power. Sooner or later the Chinese will gain full control of the Chinese Eastern Railway, which is still operated jointly by China and Russia ; and there is a determination ultimately to force Japan out of Southern Manchuria, though probably by peaceable means. Whether the Chinese will be able to do this or not remains to be seen. Northern Manchuria is becoming increasingly prosperous under the growing Chinese power and influence. Harbin is on a business boom, prosperous towns and cities are growing up all over this north country, and the country people are doing well. Japan has not ceased to develop Southern Manchuria in a marvellous way, but the Chinese, who are settling there more rapidly than the Japanese, are likely to be the deciding factor.

The resources of Manchuria have been known for years,

but the greatest asset of Northern Manchuria is her fertile soil. It is especially adapted to the growth of the soya bean, the value of which in oil and other products is more and more coming to be realized. Immense quantities of these beans are shipped annually to all parts of the world. While the production has greatly increased each season, the demand grows in greater proportion, until the price has recently doubled. The sale of these beans and other cereals brings much money into Northern Manchuria from abroad, and this is improving living conditions, and encouraging the coming of Chinese from other parts in even greater numbers. Until this recent influx Shantung and adjacent sections of Chihli Province constituted the most densely populated section in size in all the world, the thirty-six millions of Shantung being greater than the combined population of the three Eastern Provinces. Now, however, the population of Manchuria is growing rapidly and that of Shantung is diminishing greatly.

There are some features of the present situation in Manchuria which, it seems to me, present the widest door of opportunity to be found in the whole of China.

1. There have been no political disturbances in this part of the country for many years, hence the country has prospered. The people are better able to assume financial responsibility in carrying on the work.

2. Chinese prestige has grown. This has brought a spirit of independence which gives the churches a desire to become independent in other than financial ways. The Christians here manifest initiative and a real desire to carry on by themselves, and this gives the missionary more time for Bible teaching and evangelistic work in new fields.

3. Chinese in Northern Manchuria are sufficiently familiar with actual conditions in Soviet Russia to make them immune from any radical Communism which may yet be fostered in other parts of China. Their disgust with the present régime in Russia increases their respect for and appreciation of the people of other white races who may bring them the Gospel.

4. The Chinese who have moved into Manchuria from other parts of China are of a progressive type, willing to break old ties and to face new conditions. Pioneers of this type are open to that progress which Christianity fosters.

5. The anti-foreign, and in some quarters anti-Christian, movement which proved disastrous to mission work in some parts of the country, has never gained ground in this part of China, but all along there has been a steady friendliness to missionaries and their work which makes mission work both pleasant and prosperous.

6. The greatest advantage lies in the fact that the people have left their old heathen religions, their temples, idols, ancestral worship, and all their hostility to Christianity, behind them. They are now in a new land living under new conditions. As never before their minds are open to new truth. God has led them from Egypt into a new place that He might here teach them a new religion, thus His providence is over-ruling the work of the evil one to His glory and to the good of man. The old beliefs and superstitions of these people receive a shock when they come into this new land, and find the people happier, more prosperous and contented than in their old homes, where the gods and soothsayers must be consulted even about trivial affairs. It must be a surprise to find that the most prosperous business houses do not worship the heathen god of wealth, which is hung on the wall of every store and business house in that part of China from which they come, and that in this part of the country the Christian firms are usually the most prosperous.

These people are, however, as sheep without a shepherd. In some of the larger cities temples have been built, and even far away in the mountains we find crude heathen altars where simple people are responding to their instinct to worship. But on the whole, those who have been here for years seem to have given up entirely, at least for the present, their old heathen worship, and are waiting for new religious truth.

What has been done and what is being done to meet

this new situation? For a number of years the Scottish Presbyterian and the Danish Lutheran Missions have done work in Manchuria. This has been greatly blessed by God, but since the European War their forces have been considerably reduced. At present many of the out-stations no longer have the assistance of a missionary pastor. Propagation of the Gospel in country districts is greatly neglected. In the great growing city of Mukden with its million souls there are far too few evangelistic workers, nearly all the missionary force there being required for the institutional work. The writer and his wife are at present the only missionaries of any denomination doing work among the Chinese of the growing city of Harbin, which has a population of nearly half a million. The American Methodists discontinued their work here the year before last for lack of funds, and at the time of writing the Danish Lutheran missionaries have all retired or gone home on furlough.

The Chinese Home Mission Society early recognized Northern Manchuria as a neglected, but hopeful, mission field, and have employed several evangelists in this part of the country. The Chinese Baptist Church of Harbin is an outgrowth of work fostered by the Home Mission Board of the Chinese Baptist Association of North China. The third Chinese Church of Harbin was organized as a result of work begun by the Chinese Methodists of Central China. It is gratifying to see what the Chinese Christians are doing for themselves and the unconverted here in this city and in smaller towns. The writer's esteem for these Christians, and confidence in their ability as capable leaders for carrying forward the work of the Kingdom, has grown considerably since he came to this part of China, but the aid of the missionary is still greatly needed. Here in this north country we have located fifty places where the Gospel may be heard. These were organized largely by the Chinese themselves, but nearly all of them are small struggling churches, or only places of prayer. They need Bible teaching and encouragement. There are numerous growing towns where the Gospel is preached

occasionally, and others where it has never been proclaimed. It is clear that missionaries and Chinese evangelists are much needed to go from place to place, as did Paul, to teach the few Christians more fully in the Word, as well as to do evangelistic work among the unconverted.

We find the people most responsive, and the few Christians more ready to bear responsibility than in older parts of China. So far results have been most encouraging. During my eighteen years of mission work in China I have never seen a field that offered greater possibilities. In a word in Northern Manchuria God has given an unusually promising field, which His people ought to enter without delay. It is the humble opinion of the writer that we shall now see throughout all China a door opened for the proclaiming of His Word such as we have never before known.

Vast Territory with a Great Future

THOSE who have travelled in Manchuria and that part of Siberia in proximity to it and in Eastern Mongolia have been profoundly impressed with the immense possibilities of these sparsely-peopled regions, whose area is bigger than that covered by China's eighteen provinces which support over four hundred million inhabitants.

For miles and miles the eye roams over the great Kaoliang fields of Manchuria where the grain grows to a height which hides the mounted bandit as he waits by the roadside for his prey. Great forests of enormous potential wealth cover vast tracts of territory. The wheat fields of Siberia, the stock-raising possibilities of Mongolia, and the mineral wealth of north Korea and north-east Siberia suggest a future whose possibilities stagger the imagination. Surely then the human factor in all this is of profound importance to the future of the world.

The efforts of the Christian Church are not commensurate with the extent of the opportunity. Mr. Clayton, of the Religious Tract Society in China, having heard that Mr. Leonard was sending an article on the challenge of the present strategic opportunity created by the movement of people into Manchuria, writes :

"There is one very sad aspect of this great trek which has been pointed out to me this week by a missionary who has been helping in Manchuria till the way to his station reopened. He says that all these teeming thousands are swallowed up in the grasslands and it is a tremendous problem to reach them again after they have left the railway. It is clear to me that the Chinese Church is going to find one of its gravest problems in the Manchuria of the future, for in addition to these Shantung folk Japan is planning a great trek of Japanese farmers. If ever there was a call to rural evangelism, here is one in Chinese and Japanese."

There have recently been added to the forces at work in this great territory representatives of the "Russian Revival Committee of Gospel Preaching in North Manchuria and Siberia." These Russian workers are seeking to win their own countrymen on the South-Eastern borders of Siberia and on into the borders of Manchuria. Their organ, written in quaint English, which is called *The Voice from the Russian Fields*, tells us that on the Eastern Siberian border there are now fifty communities of believers.

It further says: "In 1918 the number of destitute children amounted to a round figure of 700,000, while now it is many times more to make the fact still more horrible. Streets are crowded with such children, and one can see them day and night wandering in the streets, sitting on dirty pavements or seeking shelter in asphalt tanks from cold and wind. They look like hunted animals in their quick, furtive actions. Barefooted, wearing rags of various colours, and corrupted by evil habits of the street they look miserable and really worthy of compassion, for they are still children and they are to be cared for. We can see such children wandering by scores in the streets of Harbin and Manchouli. Hundreds of them perish yearly.

"Among the multitude of these desperate young souls good and unspoiled children are to be found. Such children are eager to visit our Sunday Schools.

"One cannot see these young folks suffering without compassion. It is heart-breaking to watch them gnawing at their finger-tips and looking so imploringly straight into your eyes."

A correspondent in England, writing of the regions on the southern borders of Mongolia, says: "It may interest you to know that recently we had a visit from a man who is raising capital to instal electrical plant there. And why? Because in the villages all over the countryside there are gambling dens where their only light is tallow candles. This man proposes to give them better light and incidentally enrich himself. Men will travel to these distant parts, endure hardness and loneliness to facilitate the work of the devil. Who will go to give them the Light of Life?"

Miracles in Japan

THE following story told by Mr. Dyer* in a report sent to WORLD DOMINION recently recalls some of the wonderful conversions which Harold Begbie related in his account of the work of the Salvation Army, entitled *Broken Earthenware,* a book that recorded conversions among "The Lowest of the Low" in a little bit of London. "To convert the worst of men into a saint is a miracle," said Begbie.

"The Books of Eternity alone can reveal the number of those who have met with Christ in our Mission Hall in Kobe. A not inconsiderable number have, like Peter, as a result of Andrew's testimony, heard Christ's call to follow Him as fishers of men, and having passed through our Bible Training Institute are to-day scattered in various parts of the Empire engaged in this glorious work of evangelism. Let me recount but one instance as representative of the work going on in the Hall night by night.

"In the early months of the year a woman was drawn into the service under a great burden, and filled with an overwhelming sorrow because of the profligacy and sin of her husband. All that was base and immoral was made to contribute to the husband's sinful pleasure, and sometimes as much as one hundred yen (£10) was squandered in riotous living in one evening. The wife finding the burden insupportably heavy made the appointed round of pilgrimages to certain temples, earnestly praying for the reformation of her husband. Feeling that perhaps some sacrifice on her part might add merit to her prayers, or possibly was even essential before the gods would consent to hear her, she cut off her hair and laid it as an offering before them. But, alas, no answer was vouchsafed. Was the sacrifice insufficient? Well then, shall life itself be risked? At any rate the cause was worth it, and so at one of these temples she stood in mid-winter in icy water, and pouring it over her body she thus sought to atone for the sins of her husband, and wrest an answer from the unwilling

*Japan Evangelistic Band.

gods. Finding that no such happy results followed she resolved to wait until a certain date, and if by that time there were no signs of response or repentance she decided to end the unequal struggle by suicide. The night on which she entered the Mission Hall was the last before she intended to take her life. The first revelation which came to her as she listened to the Gospel was the need for her own salvation, while up to that time she had only realized her husband to be the sinner. She met Christ for the first time that evening, and by faith kneeling before Him she surveyed the wondrous Cross, and saw in it the way of pardon, purity and peace. Returning to her home she unfolded the glad story to her husband. Surprised at the change in his wife, and surprised into a desire to come and see for himself what there was in such a Gospel, he too came into contact with the living Christ Whose word brought forgiveness, Whose touch of power wrought a mighty transformation, and Whose precious Blood cleansed his sin-stained soul, and now restored to each other, because restored in Christ, they are together seeking to follow in His footsteps."

The China Situation

THE rulers of the New China are building on the foundations laid by Sun Yat-sen. His doctrine of government for China is a combination of Western and Chinese ideas, which have in view a gradual evolution toward a Socialist democracy, guided by the enlightened despotism of a group.

It is the composition of this group that calls for ingenuity ; in it there are divisive factors. One of these stands for property rights, and normal conditions, a second is bent upon attaining an objective compounded of State Socialism and Communism.

An important factor is the gradual ascendency of Feng Yu-hsiang. By reason of his fearlessness in laying his finger on the weak spots of the politicians and in denouncing Communism, he is rapidly becoming the idol of the people.

The new Government may yet be overthrown by treachery on the part of disgruntled military commanders, or by the under-

ground Communist organization, which is everywhere active, and in outlying regions scores successes. But at present the Nanking Government represents the sanest effort in recent times yet made to reclaim China from hopeless anarchy.

Business Man and Missionary Statesman

Sidney James Wells Clark: An Appreciation

ROLAND ALLEN

Mr. S. J. W. Clark, who is to-day in a state of health which makes further work impossible, was a successful business man who declared that money-making was too easy a job, and for a harder one tramped the mission fields of the world! His health broke down under the incessant strain imposed by his labours, but what he wrote as a result of his study and experience is to-day finding its way into every mission field and is profoundly affecting missionary policy.—EDITOR.

OF Mr. Sidney Clark's missionary enthusiasms and ideas since I first met him in 1914 it is easy to write, because he had a most convenient habit of labelling them. "Scale" and "The Big End"; "Co-ordination" and "Balance"; "Indigenous Churches"; "Indigenous Fruits": these were the terms in which he summed up his ideas; these were the words which were ever on his lips.

He always took a large view of Missions. He saw clearly that, if our missionary work abroad was to be as successful as it ought to be, we must take a wide view of the work, and use our resources in men and money in the light of that wide view. The Gospel, he said, is for the world—the whole world, and we must, therefore, so plan and work that the world may receive the Gospel. A method of work which restricts rapid expansion must necessarily be wrong: a method which causes expansion to depend upon the supplies of men and money from a foreign source must be wrong: a method which does not give liberty to the native

converts to carry forward the expansion which has reached as far as to them must be wrong: a method which restricts the number of workers to those whom we can train and pay must be wrong: a method which feeds a few with cake instead of supplying bread to the starving must be wrong. We ought to look at "The Big End" and work to "Scale." He believed that we generally failed to do this because we could not see the magnitude of the task and consequently he was a great believer in missionary survey, and by missionary survey he meant chiefly, if not entirely, survey of the work to be done, rather than of the work done. He used to say that men looked at the work done, and, finding it great, talked of concentration. They talked of concentration because they lost sight of the work to be done, and, losing that, lost also the sense of proportion. The work to be done was ever present to him, and that not in isolated pieces but as a whole; and he wanted others to share his sense of its magnitude. A proper survey of the work to be done in the whole world would, he thought, bring men to their senses, and prevent them from seeing only the work to be done in their own mission field or area or station, and so beginning, and appealing for support for, all sorts of things good in themselves but not possible without neglect of the greater task.

He learnt this lesson by himself making a survey of a large mission area in North China. He travelled over it with care and made a map of it. By so doing he convinced those with whom he was working that they could not possibly expect to do their work for that area by concentrating upon their mission stations, and the few out-stations which could be worked from them. They must go out widely: they must not wait for, nor rely upon, recruits from England: they must not stop to educate Christians in the niceties of Church life as we understand it in England, but rather leave them to educate themselves by activity in their own way. The result was that that mission entered upon a course of rapid and most encouraging expansion.

Thus he convinced himself by practical experience of the importance of every Mission learning by actual personal

survey the size of the task which lay at its door. But for missionary directors at home he wanted something larger than that. He wanted a survey of the unaccomplished task not in one province, nor one country, but in the world. He distrusted partial surveys: he saw that they tended to mislead. He hoped that a proper presentation of the need of the world would do for missionary directors at home what that survey in China had done for the missionaries of that district, that is, drive them to measure every act by its relation to the great unaccomplished task, with that ever before their eyes and ever first in their thoughts.

Perhaps he underestimated the force of tradition, perhaps he did not realize the power of established conventions over other men's minds, perhaps he did not know how men shrink from facing really great issues, and fear to see something overwhelming in its magnitude, and turn away with relief to a task which is commensurate with their own minds: certain it is that he did not persuade many men of the utility of a great world survey which would force them to face facts which he saw so clearly that they absolutely dominated his whole thought and speech about Missions; and he sometimes tended to accept too readily a facile acknowledgement of the truth of his arguments which proceeded more from an inability to answer them than from a readiness to take the consequences of admitting them with solid conviction. But nevertheless his insistence upon the necessity of looking at mission work from the big end has not been without influence and that influence will spread; for he appealed to facts and facts are stubborn things.

This was particularly true in his treatment of "Co-ordination" and "Balance." If he distrusted partial surveys, he distrusted still more departmental surveys. He said that departmental surveys tended to upset the balance which should always be maintained between different forms of missionary work. Men survey the educational or the medical work done by missionaries in some country, and finding it great, and in great need, they become blind to the one dominating purpose which it ought

to be serving, namely, the establishment of the Christian Church, and they issue a report dealing with it as educational or medical work very much as a Government commission on such a department might do. This is presented to the Home Boards and a great appeal is made for this particular form of work, and the Mission work as a whole is thrown out of balance. Institutions are established which demand too large a share of the care of missionaries and of the resources of the societies: the evangelistic work and the work of establishing the Church is swamped. Sooner or later it suffers from the necessity of maintaining the institutions, and men are recalled from the work of expansion to concentrate on the institutions. The excuse made is often that the maintenance of great educational institutions is the true way to expansion. Men say: If the students are well trained, the Church will be led by capable and influential leaders full of evangelistic zeal. Mr. Clark appealed to facts; he asked for the facts. He asked whether that actually happened, and he did not find this theory justified. In those missions where the institutions are best equipped and longest established, it does not always, or inevitably, or even generally, follow that the Church expands led by men of education full of evangelistic zeal. The facts point in precisely the opposite direction. Where most is done to educate the Native Church, the Native Church is often most self-centred. Mr. Clark maintained stoutly that balance must be maintained, and that the growth of intellectual enlightenment and the increase of opportunities for its nurture should be always in proportion to the growth of the Church in numbers and extent; that the institutions of education should rather spring up out of that expansion than be used in the hope that they would lead to it. Then the Christian institutions resting on a broad and strong basis would have a large constituency interested in their support.

Similarly, in medical work Mr. Clark distrusted the creation of great institutions for the training of medical men in Western science. He thought that was rather the business of a Government than of a missionary society.

He used to say that what was needed for that rapid expansion and widespread evangelism which he saw to be necessary to-day was "First Aid" and simple lessons in hygiene, which the natives could be taught to use themselves, and hand on to others. Out of that would come in due time a supply of hospitals in the Western sense of the word, as the Church established in the country waxed strong and numerous. At this stage it was more necessary to teach Christians over wide areas the value of cleanliness and the use of a few simple drugs, such as parents in England habitually administer to their families, than to create a few hospitals equipped with costly machinery which after all could only minister to a comparatively small number of people. The Church should be the school of simple hygienic lessons, and as the Church grew these lessons would then become familiar to very large numbers of Christians over very wide areas. He thought that the Church as the home of spiritual and bodily health was more important than special institutions which could only at the best be created in a few places, and could only then be remedial. "Prevention" and "First Aid" in the Church for the world, these were the foundation stones of his theory of the place of medicine in Missions.

By "Co-ordination" Mr. Clark meant more than "Balance": he meant the unification of the different forms of missionary activity so that they should be used as one weapon for one end; evangelization and education and medicine striking all together at the one nail, the widespread teaching of Christ and the planting of little Native Churches, no one form of activity holding back the other, by absorbing into itself and concentrating in certain favoured spots an undue proportion of the resources at our command, but the evangelist, the educationalist and the doctor working hand in hand to teach and to establish the Church wherever they went, spreading out all the time with an outward look and expression unceasingly.

Obviously, this expansion could only come to pass if the Native Christians converted by the labours of foreigners were the great force in the country for the

expansion of the faith. "Self-support from the very beginning" was a favourite cry with him; and by self-support he meant something very much more than contributions of money. He meant spiritual as well as material self-support. He meant Christian communities, Christian Churches, in every village where any Christians existed at all, able to stand on their own feet. When men said that was impossible, he appealed, as he always appealed, to facts. The thing was not impossible; it was done; and it was done in places where it might have been least expected, among the most down-trodden and degraded tribes and races. It was not common, only because foreign missionaries believed it to be impossible, and prevented it by their unbelief, insisting upon paid ministers and paid teachers and catechists, when free, voluntary service was the only way, the natural way, the sure way.

Consequently for him the idea of an indigenous Church was not the idea of something which might emerge after a century or two of training, something ideal and remote; it was something real and present. It was for him embodied in little local Churches widely scattered over the world, not indeed necessarily scattered widely apart, far distant from one another, but widely scattered over wide areas. He pictured to himself the establishment of little Churches of Christians all self-supporting, in his sense of the word, in every market town in China, in every centre of population all over the world; Churches which could grow and expand without any direction from foreigners. He was never tired of repeating and insisting that only by such means could the Gospel penetrate into all the vast spaces of the earth, only so could the Church be established in the countless villages of the East.

His was a great conception; too great for the majority of missionary leaders immersed in office work at home and the struggle for men and money to maintain essentially foreign work. But even at home he met with some encouragement, and abroad not a few responded eagerly to the letters and pamphlets in which he set forth these truths, men who could look at things from the big end, men who

could understand balance and co-ordination, and had seen how Mission after Mission had been diverted from its real work by the offer of funds to establish great institutions, men who not only talked of indigenous Churches, but saw them as realities and acted as if they were realities of the present day, men who had seen and knew what he had seen and known, and had anticipated in their own experience what he had experienced and uttered, and consequently welcomed his utterance as the utterance of truths which they felt and knew. Such men are growing more numerous every day. Men are beginning to realize that the foreign missions cannot do the work by the multiplication of mission agents: they are beginning to see that the speeches which missionary leaders have made for many years past about Africa being evangelized by Africans, India by Indians, China by Chinese, and so on, about the necessity for establishing not Mission stations but Churches, demand a corresponding action; that these words are vain, whilst we go on multiplying stations and talking and acting all the time in terms of the foreign missionary force; such men, I say, are steadily increasing in numbers. He may not live to see it, but one day the truths which he expressed will cease to be the commonplaces of missionary talkers and will become commonplaces of missionary workers, the truths upon which the best men in the Mission Field will found all their efforts, thinking it absurd and impossible that anyone should question them, and possibly forgetful that there was a day when they appeared strange and revolutionary.

This then, in brief, is what I have heard from Mr. Clark: this is what I understand to have been the core of his teaching.

A Sad Picture of Tibet

PROFESSOR NICHOLAS ROERICH, leader of the Roerich American Expedition to Tibet, in a communication sent to the Buddhist centre of New York, draws a sad picture of Buddhism as it actually is in Tibet to-day. He declares that primitive Buddhism has practically ceased in the land. The Lamas when telling their sacred rosaries are supposed by the ignorant to be engaged in pious meditation, when really they are calculating their commercial accounts. They tell fortunes for haunches of mutton ; and, under pretext of studying the Tantras, use vile suggestions to the will of the ignorant, and terrify them by playing with human bones and uttering squeaky conjurations. They denounce the killing of animals —as did the Lord Buddha—but contrive that the animals shall be driven to the edge of a rock so that, falling, they kill themselves. The writer charges the Lhassan Government with sanctioning a shrine for the cult of idolatry. Conscious reverence for Buddha—he says—is held by a very small number of persons, and these are in far-off hermitages, being " unable to tolerate the official manifestations of the Lhassan Lamaism."

Tibet, economically and socially, is—he considers—falling into ruin. Business is being ruined, rebellion is seething in places like K'am, where the governor and fifty soldiers have been massacred, and the Chinese have again occupied Litang and Batang, which are among the most fruitful places in Eastern Tibet.

Such an account should call forth believing prayer for those brave Christian pioneers who are labouring on the Tibetan borderlands. Surely the closed doors of Tibet will soon swing widely open.

An Aspect of Indigenous Christianity in India

ALEXANDER MCLEISH

ONE of the most characteristic features of India's religious life in the past has been the Melas or fairs which periodically have drawn large numbers of people to the various holy places. The very great influence of these pilgrimages and Melas is admitted by all.

During the last twenty years or so the same method has grown up among the Christian community. These Christian conventions or Melas have profoundly influenced

the life and growth of the Church in North India to which this article refers.

One who has passed through the experience can never forget the spiritual power of the Sialkot Convention in its early years. It was contemporaneous with a great mass movement and with many outstanding Christian personalities.

In addition to the greater conventions now held at Sialkot, Saharanpur, Bareilly, Ajmer, Indore, Allahabad and Poona, there is also a growing number of smaller local gatherings for village Christians. These conventions recognize no denominational divisions and in their meetings, lasting for four or five days at a time, the Indian Church is coming to realize its unity and mission.

The larger gatherings number two to three thousand people and are audiences which call for the best a speaker has to give. These speakers are now mainly Indians, among whom are Prof. Yohan Masih, Sadhu Sundar Singh, Dr. Chitamber, Mr. Het Ram, Pastor Labhu Mall, Rev. A. Rallia Ram, Canon I. S. C. Banerji, and the Rev. P. D. Phillips.

The outstanding feature of these meetings has from the first been the place given to prayer. The prayer tent has been the focus of power, and no conference ever had much effect till the prayer room became the centre of its life.

The singing is always inspiring, especially of Indian tunes or of the metrical psalms. The speakers generally follow an agreed line of thought leading up to a definite point, and this has resulted in a very effective presentation of the Gospel. The standard of speaking is high, and the result on the development of Christian life and fellowship is very profound. These gatherings take forms not usually seen in the West, open-air singing, prayer night and day, dancing, processions with singing and preaching through the bazaars. These things are wonderfully subordinate to the spiritual purpose, and often the latter is so profound as to exclude demonstrations of all sorts.

As an indigenous method capable of great extension, there is no limit to the possibilities of this movement.

It has the great advantage of being peculiarly indigenous, and calls forth the best our Indian brethren have to give. One thankfully learns from India that these conventions are growing steadily in number and in power, and in the numbers of those who attend them.

It is an arresting sight to enter the precincts of such a meeting. The whole organization is in Indian hands. We see in the Chair, it may be, a trusty Indian leader or a missionary whom they have chosen. Before him on the right stretches a great vista of the white and coloured saris of the women and girls seated on the ground, while on the left is a similar array of men. In the front the best singers are collected to help the singing. The drums beat out the time and various instruments accompany the singing which precedes the meeting proper. For the first half hour the singing goes on.

When the meeting starts a great hush falls on the assembly, and now only the organ accompanies the praise. Notices of the Mela arrangements are read. We hear of afternoon sectional meetings for men, women, boys and girls; we learn of meals provided cheaply for those who desire them; we notice how the people are urged to visit the prayer room: "if you have not been, go at once." We are all practically in the open air. No expense to speak of is incurred with the arrangements. The tarpaulins above us are loaned from the railway, the wooden pillars which support them are loaned by the Public Works Department, the carpets are from the churches, and some may be hired. The Kitson lamps are hired from a Moslem merchant who, we hear, gave back one pound as a donation to the funds. The Secretary announces that the collections have exceeded the expenses by several hundred rupees which they are laying aside year by year for a tent cover where they can have better protection. Would they like, he asks, to make a donation to the Bible Society? This is agreed to. Side by side with the village farmer sits the well-to-do city worker. We see members of all the Christian communities, Church of England, Methodist Episcopal, Brethren, and the Church of India, North (the old Presbyterians). No distinc-

tions exist here. The lonely village Christian realizes with a thrill that he is a member of a great community, and feels the pulse of a common fellowship and hope. All feel that this Mela is their very own. It is something which belongs to India and brings them into touch with the religious traditions of their own land.

Sadhu Sundar Singh has naturally been much in demand at such indigenous Melas and is always eagerly listened to. His message is simple and direct. It appeals to the Indian mind, for it is born out of an experience of the power of Christ which is very Indian. There are some facts of our faith which are peculiar lyreal to the Sadhu, and which he never fails to present to his hearers. He bases his whole teaching on the fact that Jesus delivers from the power of sin and gives new life. A Christian is a new man, who follows a living Master, and he should leave all and follow Him. He speaks as we might expect a New Testament Christian to speak, and makes the things which were real to them real to us. Prayer is answered, sickness is cured, devils are cast out, Jesus is present to guide, deliver and strengthen at every turn. He would have his hearers realize that Jesus is living now, present now as actually as he, himself, stands before them. This, too, not in any vague way "in our hearts," but "in our midst."

In the Ajmer Convention of March, 1928, he spoke with great power to over two thousand people. His theme was his favourite one that Christ is living and present. One of his texts was "Why seek ye the living among the dead?" The women went to seek a dead Christ—the dead among the dead. They were told "He is not here, but is risen." They had, however, made up their minds that He was dead. The spices in their hands showed that. Yet it was something to have come at all. The disciples had not come even to enquire about His dead body, and when the women told their news "they believed them not."

The few who did seek Christ—even among the dead—found Him amongst the living. Then he asks "Do we Christians still think of Christ as amongst the dead?" It looks almost like it. Most seek Him neither among the dead nor

the living, but we must find Him amongst the living or we do not find Him at all. To see Him so we must be spiritually alive. The dead cannot see the living. If we remain in sin's bondage we too are dead and cannot see the living Jesus. If we are plunging ourselves in sin we are also dragging others into it. We are members one of another. Yet we Christians often pay little attention to the pains and troubles of others. Were we alive we could hurt no one. Why are we dead ? Because we do not seek Him Who is not dead but living, and in Whom believing we too are no more dead but alive.

To be fully alive is also to walk the way of the Cross, but the end is not death but life. This life has for us many difficulties. Jesus said " I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

" Only in this living fellowship can we go forward. He holds us up and makes us new creatures. It is not sufficient to be restored, we must be created anew—alive from the dead. Thus it follows that if we live, others too will become alive. If I really have spiritual blessing, I am giving it to others. If I go back to God empty-handed, it is because my own heart was empty of blessing and devoid of life. He who is dead cannot bring life to another. When Christ showed Himself in my heart, I did not think of this result—that the spiritual life which I then received I must be continually spending, that necessarily I must always be giving to others. No one has to commission or ordain me to do it, I cannot help being myself. If I possess spiritual life and blessing, I go on giving all the time. So I do not say to you, be a preacher, tell others, or give you any command, for if you are really walking in the fellowship of the living Jesus you will need no advice or orders from any man. As we have received so shall we give. In Him we live, and in Him we work, for among the dead we shall not find the living. If we live in company with Jesus as He desires, we shall necessarily bring others also to join the pilgrim company who journey on the way of life. . . ."

It is in words like these that Sadhu Sundar Singh addresses the Christians of India. The great fact to him is not " the Church " but " the Christ." He is living and present here and now, and nothing else matters in face of that : also he sees that Christian " work " or " service " is not something planned, devised, organized or paid for, but the inevitable outcome of a truly Christian life. If it were not so, it would be worth nothing in his view. This to him is *normal* Christianity for the *normal* Christian.

Church Union in South India

H. GULLIFORD

FOR a quarter of a century and more union schemes have been discussed in India, not academically, but with a practical purpose. Both in North and South India union of sister Churches has taken place, and in some cases union of different organizations has been accomplished. The urge is for a wider and more comprehensive union. A meeting was held at Bangalore last summer to help forward this God-implanted desire to fulfil Christ's prayer " that they all may be one . . . that the world may believe."

The Churches represented were the Anglican, the South India United (comprising American and British Congregationalists, the two Scottish Presbyterian Churches, the American Dutch Reformed, and a small section of the Lutheran Church), and the Wesleyan Methodist. For some years these three Churches have been exploring the way to union, and at each meeting of their representatives that way has been made plainer. The difficulties that have been overcome are great, and the progress made is beyond anything attempted elsewhere. At Bangalore the decisions recorded at previous meetings were reviewed, and with a few minor alterations accepted and confirmed, and steps were taken to make future progress more rapid.

What have the representatives of the three Churches agreed to ? Their aim is expressed in the words, " The only union which Christians should aim at is the union of all who acknowledge the name of Christ in the Universal Church, which is His Body." They accept the Old and New Testaments as " the rule and ultimate standard of faith " ; the Apostles' and Nicene Creeds as " containing a sufficient statement of the faith of the Church for a basis of fellowship " ; the Sacraments of Baptism and the Lord's Supper ; the government

of the Church by " the historic episcopate in a constitutional form " ; and they declare that the resultant Church must be free from State and any outside control.

What will be the position of the present ministers in the united Church ? What will be the relation of that Church to other Churches ? It was unanimously agreed that there is to be no re-ordination. All present ministers are to be received as Ministers of the Word and the Sacraments, though for some time care will have to be exercised that a minister is not placed in charge of a church that does not desire his services. None of the uniting Churches are to give up any rights or privileges of inter-communion they now enjoy. Those desirous of union are not making a narrow Church with many rules and restrictions, but a Church that will comprehend all that is scriptural and good in all the Churches, with the hope of a still wider union than is now in sight. The union will be on terms of perfect equality for all.

What shall be the attitude of the home Churches and the supporters of missions ? It is for the readers of WORLD DOMINION and those who long for the world to believe that God has sent Jesus Christ to be its Saviour and Healer to pray and work that Christ's prayer shall be fulfilled at any rate in this part of the world.

Persians at Work for Persia

H. A. LICHTWARDT.

OF all the filthy, ragged, haggard, unkempt, pathetic people in all Persia, the unfortunate lepers living in their mud village two miles north of Meshed, were by far the most disreputable looking. Their low, unventilated mud huts, with low doors and no windows, with mud floors and domed mud roofs, were damp and cold in the long winter months and hot and stuffy through the summer.

It is now two years since we started regular medical treatment of these people, making weekly trips to their village and giving them special injections required, as well as dressing their putrid sores and treating their minor ailments. Some months after we had started our work, the governor of the Province asked if he and some of his friends might call on me to discuss a matter of mutual

interest. They came, and after the usual exchanges of polite formalities and drinking of tea, expressed a great concern for the lepers, and said that they had never realized the condition and need of their unfortunate neighbours a few miles away. Recently they had heard of what we "foreigners" were doing for the lepers, and this, they said, had shamed them, and they too wished to know what they could do. Upon their asking what was the most imperative need for these lepers, we suggested that they should consider the matter of suitable housing.

The next day, entirely upon their own initiative, these men met, and together with some others, formed "The Society against Leprosy" (Injahman zid Juzahm), they themselves deciding the name and type of organization. The following day they again met with us and discussed plans for building a hostel for the lepers.

In less than a week plans had been adopted and the ground broken. The entire work was in charge of Persians, and we only offered occasional suggestions, though of course we kept on with our medical visits each week. Funds were collected from Persian merchants and others, and as rapidly as money was received, the building progressed. This type of giving is practically unknown in Persia and great sums did not flow into the treasury of the society, but it was a real beginning.

The energetic secretary of the organization not only secured funds for the building, but also encouraged gifts of foodstuffs such as rice, peas, beans, and occasionally a sheep, to supplement their very meagre diet. Each leper received one and a half pounds of coarse bread daily, furnished by the authorities of the Moslem Shrine of Iman Reza, who also give each leper an allowance of five krans (approximately 50c or 2s. 6d.) per month. Out of this small amount they must purchase any additional food which they may desire. Those who are able to do so are encouraged to work in the fields and thus earn a little, while some secure a little money by begging at the roadside or in the city.

The new hostel is now finished, and dedication and opening exercises were held, to which some four hundred

officials, merchants, mullahs and other prominent people were invited. Tea was served and addresses were given by the Governor of Khorassan, by the secretary, and by the writer. The list of contributors was read, the gifts ranging from one thousand tomans ($1,000.00—£200) by His Majesty, Riza Khan Pahlevi, Shah of Persia, and one of one hundred tomans by Her Majesty the Queen, down to contributions as small as two krans. Later the building was inspected, and then turned over to the lepers for occupancy.

The building itself consists of twenty-nine rooms built L shaped on two sides of a large square, so that all rooms have plenty of sunshine and cross ventilation. The floors are all of brick, elevated some three feet above the ground to avoid dampness. A fire-place in each room provides a place for cooking, and new inexpensive rugs have been placed in each room. A new mattress and pillow was provided for each leper, thus avoiding the necessity of bringing dirty bedding from their old huts to the new. Whitened walls both inside the building and out emphasize a new standard of cleanliness which is to be demanded of the lepers. Their rooms all open out on a large garden made attractive with trees, shrubs and flowers.

The next advance for which the Persian "Society against Leprosy" is working, is to secure sufficient funds to increase the sparse diet upon which these lepers now exist. Leprosy is a difficult disease to treat under the best conditions, and although the results achieved here have been most encouraging, they have not been as favourable as they would have been had the lepers been receiving sufficient and proper food. Under present conditions, whatever meat and other foodstuffs has spoiled, and is so bad that the poorest of the Persians in the city will not buy it, is brought out and sold to the lepers who have such a scant allowance with which to eke out their existence.

The population of the village is steadily increasing, as lepers from far away hear of the improved living conditions provided here. The number of adult lepers has increased from 86 two years ago to 116 at the time of writing. It is very strange that none of the lepers are genuine

Persians; about half are of Turkish descent and have come from western Persia, and many of them even now speak no Persian, only Turkish. The other half are "Berberees" of Mongolian ancestry, with high cheek bones and slightly slanting eyes, and have come from Afghanistan.

Now that living conditions for the lepers are being improved, in addition to new cases who apply for admission, we find many "malingerers" who are desirous of becoming permanent guests at the village. One man singed off his eye-brows to simulate the beginning of leprosy; a village woman deliberately irritated a non-leprous sore on her nose to try to convince us that she too was a leper.

In the two years that we have been working with the lepers, the American Mission to Lepers has kindly granted us $725.00 annually, all of which has been used for medical supplies, food, clothing, etc. In this same period the Persians themselves have given approximately six times this amount, which has been most gratifying to us, as it is much better for Persia to have the Persians themselves helping to solve her problems than it is to have all such efforts come from outside countries. It is a unique type of co-operation of the Persian with the foreigner to solve a world-wide problem.

Thus we plan to go on in the future as in the past, giving the required medical attention to the lepers, and assisting as far as possible in securing food, clothing, etc., but in the main encouraging the Persians themselves in their plan to take care of these unfortunates within their gates. In comparison with other countries there is not much leprosy in Persia, possibly not more than one thousand cases in all. With the proper co-operation of the government and existing agencies it should be possible to eradicate this disease completely, or at least to gain entire control of it within one or two decades, and thus Persia would aid in solving its part of the great problem of ridding the world of leprosy.

Church Building in Persia

UNDER the heading of "Church Building in Persia," the Rev. Wilson Cash contributes a stimulating and suggestive article to *The Church Overseas.** Referring to his recent visit to Persia he says: "The thing that arrested my attention from start to finish was the building of a young Church composed of Moslem converts."

"In Isfahan there is a church register with a roll of over three hundred converts. The ordained pastor is himself a convert, and what is more remarkable still, this Church is witnessing boldly to the faith of Christ. Converts have won for themselves a place in the life of the nation which is generally recognized, and they are to be found in all walks of life. I found among the converts doctors, Government officials, shopkeepers, students, and peasants. They do not, like the Bahais, hide the fact of their conversion, but are publicly baptized and openly witness to the Gospel."

These young Persians are strongly nationalist and seek to make their Church "true to Persian thought, culture, social life and custom." Two elements of great promise mark this young Church—*the influence of women*, who take their share in church life and work on exactly the same footing as the men, and *the spirit of prayer*, expressed in great simplicity, calmness and confidence in God.

Urgent problems face the Church in Persia; foremost among them at the moment is the problem of the ministry.

"A man visits a hospital and in course of time is converted, and after his baptism he is faced with the question of whether he can return to his home, where he will be the only Christian in the place. Persian young men in this position often solve the problem themselves. They refuse to live on the mission. They want to prove to their people that they have not become Christians for any material gain, and they are therefore determined to earn their own living and to prove that a man can, in a strong Moslem centre, live as a Christian and witness to his faith. What happens is that where this has been tried the one Christian wins others to the faith, and there grows up a small community, it may be a hundred miles from the nearest church. They are too small and too poor to be able to pay for a pastor, and they are too far off to receive the regular ministrations of the Church. The leader of the band is the first Christian, and he is in some employment in the town. What is the Church's duty to such a community? If ordination is limited to men of a certain intellectual standard, and a clergyman must be wholly devoted to his office, there is little chance of such a town having spiritual help for years to come. The question is whether

* Volume I., No. 4. October, 1928, p. 330.

in building a young Church some other plan is not necessary. It ought to be possible to ordain a man and to allow him to continue to earn his own living, and there surely should be some way of training clergy to meet rural needs other than an expensive and long college course."

Palestine To-day

MORRIS SIGEL

THE situation in Palestine has been keenly discussed lately, and differently estimated. They were too previous who predicted an economic smash, while too much has been made of things like the riches of the Dead Sea, which is still dead and will continue to be so for some time. Palestine's greatness is in the realm of the mind and spirit. This has marked her people in the past, and still does, and will probably do so in the future. The spiritual situation just now is as absorbing as could be.

To oppose Rabbinism in pre-war Palestine could mean corporal punishment administered by the Rabbis, or even imprisonment. They saw to it that the Torah was studied in the elementary schools and the Talmud in the college to the exclusion of all else. They regarded Jesus as another Jeroboam "who sinned and made Israel to sin."

The situation to-day is quite changed. The Rabbis are no longer in control, and Judaism is disparaged and disregarded openly. Especially is this the case with the non-Orthodox and the Godless Jews. Even the Orthodox Jews are becoming a little less unreasonable, and old-fashioned fanatical Judaism is relegated to a class known as the ultra-Orthodox. The ultra-Orthodox are, moreover, few in number. They are opposed to secular education, sport or Zionism, and are altogether unapproachable with the Gospel. Much more numerous and reasonable are the Orthodox Jews. They are strict Talmudists and many of them are active Zionists. They have founded about seven agricultural colonies during the last few years, and are to

be found in many of the older colonies. In Petach Tikvah (a Door of Hope), which is the oldest and largest colony, they have an important Talmudical college where "becurled" men spend all their time in studying and teaching the Talmud. They are difficult to reach with Christian teaching; they refuse Christian literature, and will only attend meetings when custom makes abstention difficult, as in a Mission hospital, for instance. Their unswerving belief in Old Testament prophecies, however, gives us points of contact with them. Many labour under the weight of the commands and prohibitions, customs and ceremonies of the Law, and there are those who are feeling after a Saviour Who can deliver them from their "grievous burdens." Such men are met with in their colonies. They accept and read either openly or surreptitiously the "trayfapassul" (unclean and erroneous) Christian literature, under the plea that they are doing so to answer an Epicurean, *i.e.*, a Christian missionary. At the same time they guard themselves by saying: "We have God's command not to walk in the customs of the nations round about us: we are Israel, God's chosen nation; ours is the covenant, the law and the promises, we need no further teaching."

This conservative Rabbinism has been discarded, however, by a numerous class of Jews known as the non-Orthodox, who are found both in towns and among the independent farmers in the older colonies. They are accessible to missionary effort, and from them have been won most of the converts. Their religious outlook may be gathered from the following quotations from the Hebrew daily paper *Doar Hayom*:—

"We (Jews) are not in a position to discuss religion because of the leading of the reasonless Rabbis, whose sole educators are the diaspora books, all of confined views, and who darken religion by their warped and illogical minds." "It will all be changed"—continues the writer—"by the coming of a great personality, a poet, a prophet. This man will come. We have not waited for him in vain. He will come and deliver from spiritual darkness and the bond of the accepted customs and ceremonies which have

become so unpalatable. . . . And religion will not be conservatism but creation ; not legality but grace ; not law but liberty. . . . Religion clear, perfect and eternal."

A more extreme revolt against Rabbinism is led by a class of Jews known as the Godless ones. They are found chiefly in the co-operative colonies, and, while they maintain a more or less friendly attitude to the Christian missionary, they glory in their unfaith and do not hesitate to say so on every occasion. A phrase often heard is : " We do not believe in the Father, how can we believe in the Son ? " " Thus saith the Lord " is nothing more than a convincing way of speaking in a semi-barbaric age ; in other words, a pious fraud. But whether Jews are found in the ranks of the ultra-Orthodox, the Orthodox, the non-Orthodox or the Godless, they are all nationalists if not Zionists. For them two peoples only exist, Jews and Gentiles, Israelites and alien enemies. Christianity based upon the Crucifixion is regarded as an enemy. They feel that those Jews who embrace it are lost to the nation, that it has mocked and oppressed them, seized their property and driven them from their homes. " Now "—they say—" Christianity comes with an olive leaf in its mouth ; the preaching of the missionary is good, but he always brings in Christianity. The missionary helps and gives as one gives to a mouse—to catch it."

And yet, in spite of such suspicion and carping criticism, both the Old and New Testaments are being increasingly read. The revival of Hebrew as the national tongue is making both far better understood than formerly. Admiration of Christ, or religious curiosity, lead many to study the New Testament. In the big cities, meetings, services and lantern lectures, are fairly well attended. Many Jewish colonies are visited, and the distribution of literature meets with little or no opposition. But we are coming to see that missionary literature should be written from a Hebrew Christian national point of view. Our present position is outside Jewry's gate on which we are knocking to be let in. An infinitely better position would be inside it. The early disciples were inside and preached in the synagogues. They

worked like leaven in the flour. We could occupy such a coveted position by setting Hebrew Christians among Israel to witness by life and lip. But they must be true to the two parts of their compound name—good Christians and good Hebrews. They should live in the midst of Jewry and share its life, take a practical share in its communal activities, and be loyal to their people and loyal to their Lord. This will secure for Christianity a more favourable hearing, and they will begin to look on it as other than merely the religion of their persecutors.

Our present position outside Jewry brings us in touch with few earnest souls, but with many undesirables who seek to gain by their indifference to things Jewish. We have to reckon seriously with Jewish nationalism if we would win the people. While preaching Jesus as Messiah we should remember to tell of Jesus the Jew. His rejection by Israel we must proclaim, but, in consideration of a Hebrew's devotion to his nation, we should not fail to remind him of his great forefathers who have received Him.

Speaking of Hebrew Christians living in the midst of Jewry and working from within raises the long-mooted question of a Hebrew Christian Zionist colony in Palestine, as being one of several ways of meeting Jewish patriotic fears and objections. One may be pardoned perhaps for giving some short quotations which touch on the subject, from a paper we read before the First International Hebrew Christian Conference:

"It is our bounden duty to show that we are lovers of Zion in order to remove a stumbling-block from the path of patriotic Jews, who look with suspicion on Christianity, seeing in it a movement that is constantly robbing them of valuable man material. A Hebrew Christian Zionist organization for settling Hebrew Christians in Palestine would show our Jewish brethren that to accept Christ does not mean rejecting or despising Zionism and nationalism. Such an organization would certainly not be at once welcomed by the Jews, but it would gradually wear down opposition both to itself and the Gospel of Christ. That

Gospel will be more favourably considered when they see that Zionist voices are raised for it, and will not consider it as the religion of their hated persecutors."

The initial difficulties in the way of taking the first steps are great. Some of them were touched upon by the Bishop of Jerusalem in an able paper written for the Budapest-Warsaw Conference. He rightly referred to the outlay, which he considered to be more than any one or all of the Missions to Jews could afford, and also to the absence of uniformity in faith and practice among Hebrew Christians. But these difficulties do not seem to us to be insuperable. A commencement can be made, and if there is life in the organization it will develop normally.

Now is the time for acting when the nation is at the parting of the ways. Judaism is gradually being abandoned, and secularism is seeking to enter the room being vacated. Let us so work that at this hour of decision Christ may be crowned King in Jeshurun.

The Kindness of Ibn Saud

IF the Wahabis in Arabia were such men as their lord, Abd-Ul Aziz Ibn Saud, they would be worth knowing. It is regrettable that he is lost in a crowd of crazy fanatics.

The spirit of the man was revealed recently, when he had to deal with Sheikh Ibn Fadl, chief of the Beni Malek, a powerful clan of the Harb tribe. The servants of the Sheikh had been guilty of the treacherous murder of travellers who shared their hospitality near the town of Taif. Two courses were open to the King, provided by Moslem law : either to exact the death penalty, or to provide for the payment of blood money. The latter course is commonly taken, and, in view of the present internal troubles in Arabia, this would have been the most politic choice he could have made. But he unflinchingly demanded the death penalty to mark his stern resolve to suppress treacherous dealing.

No one in recent years has obtained such an intimate knowledge of Ibn Saud as Amin Rihani, the American-educated Syrian who visited him at his capital, Ar Riyadh. Here is one of the pictures he draws of him : " I was in the lap of Dame Malaria, who enveloped me, saturated me, with the heat of her love. And the Sultan Abd-

Ul-Aziz, our Christian brother, came to see us, carrying the latest medical invention, a thermo-index, in one hand, and a bottle of lime juice in the other. His face was sunshine in the room, and his words were draughts of clear spring water. He it was who visited me every day, bringing always something with him—quinine, fruit-salts, biscuits, even books. Of all the tokens of this thoughtfulness and kindness, however, nothing was more welcome and more serviceable than an oil-stove, which was brought from the sanctum of the harem itself. It shone with a hundred loving eyes in my room, and it spoke with a hundred tongues, when my own was tied with fever, of the incomparable Abd-Ul-Aziz."

We would much like to know more of his life from the sixteenth to the twenty-fourth year of his age. This covers the period between 1893 and 1901, when he shared the exile of his father, Abd-Ur-Rahman, at Kuweit, on the Persian Gulf. Since 1901 he has known unbroken success, but during those eight impressionable years the fortunes of his House were at the lowest. There is good reason for believing that, like most Moslem leaders who have been remarkable for advanced religious thinking, or progressive policies of reform, he too may have read and have been profoundly influenced by the Scriptures which were current in the towns of the Persian Gulf.

Amin Rihani says of him: "He feels that he is a stranger in his own capital. People come to his audience chamber every day without leaving a single impression to cherish. Between them there is no contact of mind, or heart, or even of soul. And the chasm ever yawns. Ibn Saud would not live in Ar Riyadh a single day were he not the ruler of the country. He is in truth far above the ablest and the best—a palm tree in a field of stubble, a lone pine in a valley of brambles and thorns."

Origins of Mission Work in Katanga

J. A. Clarke

THE first missionary to the country in the heart of Africa known as Katanga, one of the five provinces of the Belgian Congo, was F. S. Arnot. In 1881, at an early age, he was commended by a congregation of "Plymouth Brethren" in Glasgow, and sent forth to work in Africa. Landing in the south without any definite plan, he passed northward until he reached the kingdom of Khama. He was made welcome both by the monarch and by the workers

of the London Missionary Society who were already there. He spent some time there learning from those experienced men lessons of much value. Setting forward again, he reached the Zambezi River, and for eighteen months lived alone among the Marotse, to whom the great pioneer missionary François Coillard afterwards devoted the best part of his life.

From the Barotse country Arnot travelled to Catumbella on the west coast, in the caravan of Silva Porto, the great Portuguese explorer and slave trader. From him he learned of the existence in the far interior of an empire under a potentate named Mushidi; and he conceived the desire to penetrate thither. Accordingly, from the coast he turned his face due eastward, and after several months of perilous journeying along the slavers' trail, in 1886 he reached the monarch's amazing capital near the Bunkeya River in the basin of the Lualaba, which is the first important affluent received by the Congo.

Of this trip he wrote: "I had three Garengenze men as my guides. They were sent out by their chief to look for traders and seemed to think they had caught a fish in me. Well, be it so. The Garengenze chief knows of nothing better to search for than traders, but the living God may be pleased to send him His precious Word."

By Mushidi Arnot was allotted a site a few miles from the "palace." There he built the first mission house in that great central empire, and then settled down to challenge with the Gospel that citadel of evil, with its polyglot population: the Emperor's capital, since known by the name of Bunkeya.

For months, amid scenes of license and loot, of cruelty, witchcraft and blood, all alone Arnot continued to witness there for Christ. He wrote: "Oh that another had been sent and not I! It does seem to be true that the Lord chooseth the weak things, for I see plainly that He has brought me here. . . . I am willing to go to the farthest off part in service to Him Who has proved Himself all to me, yea, much more than life."

In 1887 he was joined by Messrs. Swan and Faulkner; and a month later he set off towards Britain in search of

reinforcements. He was received with honour. The Royal Geographical Society gratefully acknowledged the value of his explorations and made him a Fellow.

Recruits were forthcoming, both men and women, and in 1889 Arnot led a party of twelve to the west coast. Even as they reached the port of Benguella one member, Mr. Johnson, died. In camp twelve days from the coast, at Bailundu, two more, Messrs. Morris and Gall, laid down their lives. Three other members of the party were obliged to return to England. So great were the difficulties of transport, that, despite much valuable assistance rendered by the American Presbyterian missionaries established in the coastal regions there, only three of the party were able ultimately to go forward to the interior. In order of seniority these were, H. B. Thompson, F. T. Lane, and the afterward famous Dan Crawford, then a youth of only nineteen years.

Leaving Arnot with Dr. Fisher to organize a base in Bié, the three new missionaries pushed in, and on November 9th, 1890, reached Bunkeya, where they were welcomed by Messrs. Swan and Faulkner, for whom opportunity was shortly found to take the furlough their healths urgently required.

In the same month, November, 1890, Mr. Alfred Sharpe, coming from the east, and representing the Chartered Company of British South Africa, visited Mushidi, with a view to his placing himself under British protection; but he left without attaining his object. In April of the succeeding year an expedition of the Katanga Company, launched by King Leopold, arrived from the north, having entered by way of the Congo River. Received with caution and suspicion, but without open enmity, they established themselves on the Lofoi River, about fifty miles east of Mushidi's capital. In December, 1891, another of King Leopold's expeditions arrived, coming this time from the east, under the leadership of an Englishman, Captain Stairs, who hoisted the flag of the Congo Free State without waiting for any acquiescence from Mushidi. On the following day Mushidi was shot by Captain Bodson, one of Stairs'

officers, who fell immediately afterward mortally wounded by the old man's guards. Mushidi's empire was overthrown, and many years passed before any settled government took its place. In the meantime tribes were scattered, disorders filled the land, life and property became most insecure, famine slew its thousands, and the amenities of tribal existence were reduced to a minimum.

It was under such circumstances that Dan Crawford carried out a series of itinerations which made him acquainted with the peoples and lands of the basin of the Upper Congo. H. B. Thompson in the meantime explored the valley of the Lualaba, before returning home. The upshot of the knowledge thus acquired was that Dan Crawford fixed on the western side of Lake Mweru, on the Congo, as the most strategic centre for a missionary base. Luanza began to be built. The harried and harassed peoples flocked thither in great numbers to group themselves around the one stable factor in the land—the young man of God, Dan Crawford. His native name expresses this: Konga Vantu. It signifies "The Gatherer of the People."

And it was thither, too, that missionary reinforcements for Katanga at length found their way; and thence that they went out to found new stations.

During this time considerable mission work was being successfully developed among the tribes along the troublesome route from the west coast; but as a means of reaching the lands of Mushidi's erstwhile kingdom it was given up. Instead, an eastern route opened up by the African Lakes Corporation and the British East Africa Chartered Company was found easier and much more expeditious. It ran from the mouth of the Zambezi up the Shire River to Lake Nyasa; from the north end of that lake westward, past the south end of Lake Tanganyika and so to the north shore of Lake Mweru. The first missionary to use it was the pioneer F. S. Arnot, who in 1894 paid a short visit to Lake Mweru and conducted thither a colleague for Crawford, one B. Cobbe, who, however, very shortly afterward died of blackwater fever.

By the same route, in 1896, came Messrs. George, Pomeroy and Gammon; so too did Miss Grace Tilsley, a trained nurse, whom Dan Crawford went to meet and marry in Nyasaland, and who was the first white woman to penetrate to the far interior.

From Luanza, when later conditions were leading to a gradual reassembling of the tribesmen in the Lufira Valley near Mushidi's old capital, missionaries went back across the mountains to them. At Mwena, the first station, Mr. and Mrs. George laid down their lives. At Koni Hill, founded as being more healthy, the writer laboured; and work is now carried on there by F. Zentler. At Bunkeya, where Mushidi's son, Mwenda II, rebuilt the capital, P. B. Last worked for many years, and J. Ellis now labours.

The country south of Luanza began to be evangelized in 1897 when Dan Crawford, with Pomeroy, opened up a station at Johnston Falls on the reach of the Congo known as the Luapula. This work has developed considerably on the east side of the river in what is now North-East Rhodesia; and latterly a time of reaping has been experienced on the west bank at and around Chivambo, where the work is under the direction of J. Anton.

A north-easterly extension in the country between Lakes Mweru and Tanganyika has developed in recent years, with a station at Pweto. A considerable number of recruits have undertaken work along the Lualaba River.

In all there are to-day in the Katanga Territory some eighteen centres with sixty missionaries all engaged in evangelization. During recent years there has been a remarkable movement of the Spirit of God, and hundreds of the people of these districts have been liberated from the bondage of superstition, witchcraft, and spiritism, having experienced individually the power of the Evangel in their hearts and lives. The first man to be converted was one of Mushidi's savage executioners, named Mushimishi; but it was not until he had lived for seven years in close contact with Dan Crawford that he made his

profession. Subsequently he became an itinerating evangelist. Another outstanding case of conversion was that of Kapekele. Mr. Arnot's first remembrance of him was when he appeared in a war dance with a girdle of human skulls around his loins, casting the bleeding heads of his enemies before his monarch. For many years after his contact with Christ this fellow, who had been a terror in many districts, spent his days moving from village to village declaring to his own kith and kin, and to the very people whom he once sought to destroy, the power of the Evangel to tame the wildest life and to impart a new power which means blessing and uplifting to his fellow men.

In all these districts Bible schools have been opened where the one aim has been to impart a knowledge of reading, so that these simple primitive people may be enabled to read the Holy Scriptures in their own language. At the same time every encouragement has been given to enable them to improve their housing conditions, and their villages, and their farming methods, so that they may be able to support themselves, and be worthy members of a Christian community.

Taking into view the tribes and the lands that lie along the route pioneered for Christ by Arnot from the west coast into Mushidi's land, then the happy hunting ground of the Ovimbundu slave dealers, and unoccupied as far as Christian missions were concerned, a chain of mission stations has been forged, now thirty-eight in all, amongst seven distinct tribes each speaking its own language, with one hundred and sixty American and British missionaries seeking to instruct, edify and lead on the young native churches; and so to establish them in their faith that they themselves may become the bearers of the message of light and salvation to their own fellow men, and in this way build up an indigenous church. Arnot had written: "To a great extent my work may only be preparing for others to enter." And so it proved. He also wrote: "It is the bidding of God that Christ should be preached in these far-off parts. I give myself to Him for His work.

I know He accepts me for Africa so that whether I live or die the purpose which He has for this country will be served thereby."

So from a very small beginning—one lonely man profoundly realizing his weakness—mighty things are being achieved.

Katanga: Copper, Kings, and Souls of Men

THE preceding article, owing to pressure on our space, is condensed from a long and able contribution of permanent value received from Mr. Clarke. It is fitting that Mr. Clarke's article should be followed by "A Tale of the African Bush" from the pen of Dr. Tilsley, Dan Crawford's successor.

Dr. Tilsley thus summarizes the period covered in Mr. Clarke's article.

* * * * * * *

Long Ago.—In Zanzibar, where scent of cloves hangs heavy, succeeding generations of wood-sandalled Arabs, robed in long white *kanzus* haggle over rust-red bars of copper; tainted bars; bars that broke the blood-streaked backs of unconsidered dusky slaves along its costly coastward way from the far interior lands of King Katanga.

Not so Long Ago.—In the lands around Tabora, gunpowder, great tragedian, makes his fatal first-night bow. And thereupon one bright youth of Africa sees visions, sells all that he has, buys powder and gas-pipe guns; and is off with his wife, his two slaves, his filibustering merchant-venturer's mind and his absurdly dolichocephalic skull, off and away into the copper country. King Katanga paying tribute; yes, and many other kings and chiefs; copper, ivory, slaves: capitaos of his caravans crying his wares both east and west at Indian and Atlantic ocean boards; raiding armies: daily off-hand executions: palisades of stinking skulls; six hundred wives: a mushroom empire spreading explosively from a central stem of powder—this is Mushidi.

Fifty-Five Years Ago.—In the marshes south of "*Bangweulu—so-broad-you-must-embark-provisions-in-the-boat*" (so the fishers of its waters used to title it), Livingstone is plashing and plodding along his last lone trail. "I shall go . . . to the copper mines of Katanga. Eight days south of Katanga the natives declare the fountains (of the Nile) to be . . . I shall return by Katanga. . . ." But Livingstone kneels him down at Ilala and dies, Katanga yet unreached. In Scotland children of his, and their constant playmate,

young Fred Arnot, are toying, part afraid and part familiarly contemptuous, with savage spears and shields of skins from Africa "where father is."

Fifty-two Years Ago.—In Europe Cameron is back—too late he has been to succour Livingstone—back from the heart of Africa with tales of untold wealth of copper and gold in a country called Katanga. There's an itching about the ears of kings, and a shining in the eyes of Capital and Commerce!

Forty-four Years Ago.—In Barotseland King Lewanika barters blood and bones for barrels of black powder bought by Senhor Silva Porto, great explorer, Portuguese administrator, and renowned slave trader. A young man is there with a mission from God, but without the monetary means of moving either forth or back. "*Perhaps His Excellency would care to accompany me to Catumbella and the coast?*" His Excellency would. His Excellency is young Fred Arnot; and His Excellency along the westward route learns of an empire in the far interior and of its head, Mushidi.

While the Eighties Unroll.—In South Africa is Cecil Rhodes, reaching ever northward. Alfred Sharpe is the chosen emissary to Katanga. And in Brussels is King Leopold, despatching expeditions in nervous haste to grab Katanga; Captain Stairs, hired mercenary, his instrument of annexation, and le Capitaine Bodson of Mushidi's murder.

Always, in Katanga are not only slaves but also souls: not copper only, but also Christless crowds of men and women and babes.

For Ever, in heaven is God: Who willeth to have all men everywhere come to a knowledge of the truth: King of kings: Overruler of destinies—yea, destinies in Katanga.

A Tale of the African Bush

G. Edwin Tilsley

KINDEFU'S bare black feet are sinking softly downward, after each high-stepping lift, in sensitive enquiry through the scrubby undergrowth of untracked bush in Tropical Africa. He is zigzagging amongst the trees, and, as he goes, his eyes, alert with purpose, are appraising every leaf and bark. He is on quest. And that because in the smoke-smudged darkness of a round mud hut in the village behind him his father lies upon a yellow

mat of plaited grass, groaning with the pangs of painful disease.

The *ñanga*,* after six hours of the stony trail across the hills between his village and theirs, had rustled his skirts with dignity up to their door, squatted beneath their eaves, sucked deep and bubbling draughts of pungent smoke from their gourd pipe; had asked questions, assured himself of pecuniary recompense, had grunted, and at length had "pointed out," as a measure preliminary to his settling in for an indefinite period as guest of honour, that a decoction of the inner fibres from a medium-sized root of a mature *mulombwa* tree was essential to the immediate easement of the patient.

Behold Kindefu, therefore, on behalf of the clan, out in the forest seeking the herbal for the healing of his sire. Nevertheless it had been with sullen reluctance, after no fewer than three attempts to refuse the errand, that he had been brought into line with the communal will. Recalling nowadays how the patriarchs had been insistent that it should be he to seek the drug, Kindefu brings to light what is for him the *fons et origo* of it all—"*Ke Ilunga wa Viserwa!*"—he says; which may be translated—"Was not The Disposer of Destinies on His job?"

So now, at the foot of a discovered tree which should yield him what he seeks, Kindefu stands, a comely youth, well made, clothed fore and aft with duiker skins, who promises, the village fathers prophesy, to make in time a valuable hunter. He seeks a spot to dig. *Eyo!* what

* Ñanga: that is, "Medicine man." Among the Bantu the doctor is often M.D. and D.D. both. When a maladjustment makes itself known in the life of an individual or of a community which baffles the ability of those most concerned to put right, the common practice then is to call in a person of superior wisdom. He comes as a consultant, to "point out" by what means those concerned, not himself, may readjust matters as nearly as may be back to normal. It may be that the set of circumstances affecting the tenor of life are material; or it may be that they are spiritual. There is seldom any defined distinction. The work of the ñanga is to "point out" in either case; it may be an appropriate drug, or it may be a process of ritual toward an offended spirit. Now there is in chi-Luba a predicative root—lang—which signifies "point out." It seems not unlikely that the root significance of *ñanga*, the medicine man, witch-doctor, or whatever he is to be called in English, as thought of by the Bantu is "The Pointer Out." For the initial "l" of lang—to mutate into a nasal "ñ" would be quite an ordinary change.

luck—here is a rat hole. This should greatly ease the job of rooting out his drug. He cuts a stoutish stick and splits one end. From the knobbed end of its haft he knocks out his V-shaped axe-head of home-smelted iron, and, inserting its narrower end about three fingers' breadth into the cleft of the stick, proceeds to bind the two together with long sap-wet inner fibre pulled from a nearby withy. Behold a pick! With it, kneeling, he loosens the soil around the ready-made hole to the depth of half a cubit, until its accumulation impedes his digging. Laying aside the implement he leans himself forward, and, meaning to scoop out the débris, into the hole he inserts his bare hand. . . .

"*Ya* . . . !"

He jerks violently back on to his heels with a startled exclamation. Clinging to his wrist, its fangs yet buried in the fleshy ball of his thumb, is a deadly snake. His mouth drops open. The whites of his eyes grow into gleaming circles round fear-widened pupils, set like black stars in a face that grows grey with horror. He is falling . . . into deep gloom . . . into black darkness.

* * * * * *

It is now necessary to relate what happened after this to Kindefu's body. What happened to Kindefu himself shall be told later.

As he toppled sideways to earth he must have called aloud. His shriek was heard; and a man, approaching with self-effacing caution lest he should become entangled in trouble, discovered the motionless body. Others being called to the spot, of whom one recognized the youth, a messenger was sped through the forest to inform his village, while the body was carried to their own hamlet not far away. When the mother, the village elders and others of Kindefu's community, had in due time come hastening to the hut where they had laid him, the conviction grew that he must be dead. Accordingly the men grouped themselves around the small evening fires without; while, within the hut, the women, laying aside their coverings, set themselves to the performance of their last office of

wailing. In order that the corpse might stiffen in a posture of life, one woman, sitting with extended legs on the mud floor, her back against the centre pole of the circular hut, received the body between her thighs, and, passing her arms around the chest, supported the head against her bosom.

As they there were weeping and wailing, suddenly the chest of the corpse heaved violently and a great sigh came from the dead mouth. Startled, one of them exclaimed in a loud voice: "That man is not dead." Whereupon Kindefu struggled to sit forward, demanding: "Have I then been dead?"

Thus the body.

* * * * * *

But to Kindefu himself during that time it has been happening on this wise. He is in profound darkness. He becomes aware that it is a darkness of a smoke-blackened interior. And then, insistently, all his perceptions are drawn to centre upon this, that in the mud wall of the hut there is one of the customary peep-holes. Beyond the tiny aperture is a brilliance, a bright radiance, that sets his heart queerly a-flutter. He must—and he does—draw near to peer without.

"*Ala . . . ! Ala . . . !*"

His breath catches, for it is a world of wonderment upon which he gazes, as it were from afar. A world where all is white, glistening, gleaming, bright with a radiance beyond all that has ever been seen or told or dreamed of in the darkling realms of earthly living. Trees are there, white and shining, their very leaves and luscious fruit upon them shimmering with a sheen of light. Rivers of water, clear as crystal, flow sparkling and abundant through splendid lands of brightness. The very grass is white! It's *true*, the very grass is white. And folk are walking there with faces gleaming with the brightness of unshadowed joy,* and they go robed in cloth of a glistening whiteness

* Let it be noted in passing that the idiom commonly found in Bantu languages for what is agreeable is expressed in terms of whiteness, while that for what is sad or disagreeable is in terms of blackness. In chi-Luba, *ku toka* is "to be white"; and in the passive form, *ku tokwa* is "to be joyous,

far surpassing that of the very best *americani*.* Oh, what a world of white! Oh, what a far-stretching† of gleaming glory and brightness!

Eagerly straining forward to miss nothing of the glory and wonder of it all, Kindefu comes to realize that he had clear vision now with both eyes at once. The aperture is growing larger—oh joy—larger and larger; now his whole head is escaped from the hut, the darkness, the old life that was all he had ignorantly known theretofore. . . . His soul leaps within him, rushing forth in a violent longing to merge his life in that of the white land of glory and joy. One shoulder comes free . . . oh second shoulder, follow through—oh follow—follow through. . . .

Alas, alas! It cannot be. Struggle how he will he cannot work free of the restraint that holds him to the life that is dull and dark. Too narrow the opening toward the land and life of light. His throat contracted with unutterable longings, Kindefu draws slowly back into darkness, realizing that the aperture is now closing, closing, closing down. Still he strains every nerve to gaze, as long

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or pleased"; whereas "to be black" is *ku fita;* and the passive form *ku fitwa* signifies "to be sad or displeased." And to this agrees the custom that when a cause has been heard and the doom has been promulgated by the elder appealed to, justification of the accused is signified by making upon him a smear of white—usually either of chalk or wood-ash; whereas, conversely, condemnation is indicated by smears of black—usually charcoal. In chi-Luba the root of "to be black," *ku fita*, is employed in building up a word for "to condemn," namely, *ku fitikishya*—literally, to cause to be in a state of blackness. I am not aware that there is any corresponding word built up to mean "to vindicate" employing the root of "to be white," that is *ku toka;* commonly another word is used, or simply the expression *wa shingwa mpemba*—"he has been smeared with chalk"; but the root—to—isolated as an exclamatory adverb, is used to signify a state of being devoid of the possibility of being brought into accusation. *Wa toka to-o!* That is, "There is absolutely nothing wrong with (viz., chargeable against) him!" This halving of affairs and emotions into black and white, pleasurable and unpleasurable, is seemingly very deep-rooted in the African.

* *Americani:* that is, trade calico of importation origin, usually unbleached.

† Ntanda: that is, "land, domain, earth." *Ku tanda*, "to stretch." *Butanda*, "a stretcher, a bed," *ku tandala*, "to go for a stretch, to stroll." In using *ntanda* for a domain the Bantu would seem to be conceiving, as we do in saying "a stretch of country," of the expanse aspect of it. The word extends its scope commonly to mean not merely a stretch of country whose limits are known, as in *ntanda ya mulopwe*, "the domain of the chief," but also the Earth, and even the Universe. Moreover, in the dimension of time, it is used to mean a stretch of time, an age, an æon.

as the vision holds, upon his lovely world of whiteness. Oh, the gleaming of the white, white trees ; oh, the glistening of the sparkling streams ; oh, the grass, and oh, the gleaming glory of surpassing joy in the faces of the white-robed peoples of that land ! One last longing look—one, only one more. And now—blank ! The peep-hole has narrowed itself into nothing. It is over. All, all is dark again. You have lost it, Kindefu ; definitely you have failed to enter that wonderful world of whiteness. Realization sweeps upon him in a flood of overwhelming bitterness and his chest heaves in one great agonized and sobbing sigh.

"That man is not dead."

The voice that speaks is at his side. Struggling to sit upright, Kindefu sees women about him stripped and wailing, and exclaims :—

" Have I then been dead ? "

* * * * * *

" *Night time is chatter time,*" says the Bantu proverb. Oh, the talk around the evening fires that glow and glim and glow again in the open spaces of ten thousand villages of Africa. Sometimes it is trivial ; sometimes deep, and informed with fine philosophy, lit up ever and anon by a shrewd application of some half-quoted proverb ; often tailing off into animal yarns ; sometimes leading, in the mouth of a *raconteur* of proven worth, to a tale from the inexhaustible store of folklore ; many times turning from the world of materialisms, whether dramatized or merely experiential, to verbal gropings after the state of life beyond the door of death. When the talk went that way, then Kindefu loved to call to mind, and to tell to others, the details of his sure knowledge of another populated world where was no fearsome darkness, no terror-laden night and no sad sorrows ; but where all externals were of glistening whiteness, and where the countenance of each happy inhabitant radiated unshadowed joy. Never was he tired of re-telling the tale. So that by and by, becoming well known to the whole surrounding country-side, it passed

into the collection of accredited data to be freely utilized in discussions of the unseen realms.

And the years went by.

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It is evening, and the acrid tang of smoke from a score of burning faggots fills the cooling air about Kindefu's village. As the last chores of the hot day get themselves ended, one by one the folk come sauntering toward the fire that flickers near the headman's hut, and, shrugging each about their shoulders some store-purchased cloth or blanket of home-beaten bark, they squat them down for entertainment through the pleasant chatter hour. It is a bigger crowd than usual, for to-night there is a stranger present, who, upon a bare-foot journey, is accepting for one sleep the ready entertainment of the village, and in this land of word by mouth it is the traveller that brings all news of foreign parts. He spins a detailed yarn. And by and by he comes to speak of curious words: were told him, so he says, by some man lately come to live in Chief Mandona's village, four days' journey back. A wonderful yarn, he says, about a bright and happy land beyond this earth, a land of glory and of light, where is no night nor any other darkness, but where great trees bear gleaming fruits, and where a river runs as bright as crystal. . . .

"That's true"—bursts out Kindefu—"for I myself have seen that lovely land. Oh, if I knew but how to get to it!"

"Yes, indeed; he has told us all about it many times."

"So others also know of that bright land! How do they know? Who told them? Have they been there?"

The talk becomes excited.

The stranger can tell this only, that he heard the words in Mandona's village from a new-comer there, who said they concerned God's *ntanda*,* Who said indeed that he himself was a God's-man; and who had other words to tell

* That is—temporo-spatial stretch; limits not in contemplation. See note above.

concerning God and wisdom which he said was truth from God Himself.

* * * * * *

In the morning comes Kindefu to lay before his chief a night-born project for journeying to Mandona's in quest of further knowledge of this matter, to him so all-important, of the land of glory.

"I am not refusing," says the old man.

Into a basket of palm fibre go flour, salt, a few cobs of maize, a bowl, a porridge-paddle; simple provisions for their own travelling needs. Two cocks tied spur to spur, a gift with which to whiten the heart and loosen the tongue of the man of God, are hung heads down by the help of the handle of the mush stick. Kindefu lifts the load and places it upon his wife's head.

"Let's be off."

And off they swing; she first with head and shoulders smooth-gliding but hips that undulate; he following, axe on shoulder, holding in his hand his spear, his bow, his calabash of poisoned arrows.

So came Kindefu to the man of God, who made him heartily welcome, who fed him, shared with him his new-thatched hut, and laid in his astonished hands a book of printed words, bound in red covers—the first that ever he had seen.*

"This"—said he—"is the Book of the words of God. Here the wisdom is written down about the bright land of glory, which is the land where God is King. God Himself caused these Words to be written down by writers of another race who long ago inhabited a land distant from us by many moons of travel."

"But our forebears knew nothing of all this!"

"True, indeed. Only in the days when my father was already a grown man was it that God first sent to our lands

* This was the red-covered New Testament published by the National Bible Society of Scotland in chi-Luba-sanga. It was Mr. Crawford's revision of his own former translation which had been printed in Livingstonia. Before his death in 1926, Mr. Dan Crawford had completed MSS. of the whole Bible in chi-Luba, and the National Bible Society hope to complete the work of publishing the first edition of this translation during the course of this present year.

a messenger of His to dwell amongst us—Konga Vantu.* And to Konga, God spoke saying: "Write into chi-Luba all the book of My words; that the people may know them in their own tongue and understand them with their hearts." And here indeed are the words, the very words of God, to instruct us in the Way of Life which God wills for us all. Our fathers truly knew them not; but for us they are here for the reading—yea, and for the doing too."

So for a couple of days Kindefu busied himself in building beside the Evangelist's hut a booth of withies and long grass. And there with his wife he lived for a whole dry season, interrupting his studies only now and then to journey back and forth to dig their food from the home field. At dawn he was with the Man of God at public prayer with some of the villagers; daily he took his place amongst the children who were gathering to be taught to read in the hut new-built for the purpose; and, when the work of the hot day was ended, with the people of the place he would sit by the fires and weave his mats of grass while the Man of God approached his Book toward the flickering flames and read out Words that God had caused to be written for the guidance and living of folk on earth.

By and by he was able proudly for himself to spell out the Words that proved to him, marvelling, that the Land of Light that he himself had seen *was* pictured in the Book. For him this meant that it, the Book, was true. True in what he'd seen before, it must be true in all. He became, quite simply, a man of the Book.

The need came upon him to possess a Testament for himself, that he might never more be without the Voice of God. It was told him that some three days' journey further on, in the direction of Luanza, lived a certain Christian man who had a stock of them for sale. Thither he set off. Being destitute of cash, he carried on his head a roll of half a dozen mats of plaited reeds to offer in exchange.

* Konga Vantu: this is the name by which Central Africans of many tribes knew Dan Crawford, the great African missionary. By it they still revere his memory. It signifies the Assembler, or Gatherer, of the people.

And so, at the time of the early rains and the heavy cultivation, Kindefu came home with the Words of Life in his hand and the new-learned skill to read them.

Nor did he let his skill rust out. But in public and in private applied himself diligently to the Words.

* * * * * *

Very early, of course, in his reading, he made the acquaintance of Jesus of Nazareth, Son of God, sent by God to be made flesh and to tabernacle amongst men. As such a measure struck him as a very convincing method, quite within His Power, for God to employ to make Himself and His Will intelligible to the tribes of earth, without discovering any necessity to define a doctrine of the Incarnation, Kindefu promptly gave himself over to become Christ's man. As Jesus lived he tried to live. What Jesus taught, for him was "IT."* What Jesus willed he too desired. The objectives which Jesus had had in view, those he strove in every way he could devise to bring to pass around him.

Later on he discovered that the Spirit of God was his invaluable and invisible ally in all this.

* * * * * *

Coming upon the so-called Sermon on the Mount—known to him merely as Words spoken by Jesus to such as would follow Him—poor ignorant Kindefu, so lately a Christless savage, found the practice of its precepts not a little difficult; nevertheless, never dreaming of the dispensational funk-hole which almost any chart of the ages would have indicated to him (and never even so much as

* IT: an attempted translation of chi-Luba *Chine*. This word is the root -ine placed into the class of non-sentiency, characterized by the prefix Chi-. When the same root is placed into the class of sentiency characterized by the prefix Mu-, forming the substantive *Mwine*, a close translation may be made in the idiom of Ireland, by using for it—"Himself," as in the phrase for the head of a house—*Where's himself?* Of a house the owner is *Mwine;* of a village the chief is *Mwine;* of the universe *Mwine Leza* is the Himself. The thought seems to be that within the limits of the *Mwine*-ship in view, Himself is uncriticizable, beyond question, absolute master. The word is used even of ownership of an article, such as a water crock. When that sense is made over into the non-sentient class, the resulting word being *chine*, the thought is "non-criticizable, absolute truth"; or as I have tried to translate it in the living language which is slang, "IT."

suspecting that Matthew, together with Mark and Luke, who could tell him so much and so vividly of his Beloved Master, was *synoptic*—which, being interpreted, is likely to mean, "not for the likes of us"—) he tried to live as those Words said that Christ's man should live, fully convinced that if God willed to make things difficult, He would also make a way of escape—that he might be able *to bear it*;* not that he might be able to wriggle out of it.

Yes; when Kindefu read: "Turn the other cheek," he turned it. When he saw: "Love your enemies," he tried to do it. When he learned that it was God's will that he should pray for them that despitefully used him, he did so; and oftentimes aloud and in their astonished presence!

* * * * * *

A little later Kindefu made his first pilgrimage to Luanza. There he saw his first white missionary, and sat at the feet of the great Konga Vantu. And there he laid before Muñanga† the great perplexity of his life. He saw, he said, from his reading, that, concerning marriage, God meant one man to stick to one woman. And he meant to do it. But his wife had borne him no children albeit several years living with him.‡ Now he read also, he said, of healings done by Jesus and by His disciples; and it had come to him that it might be the will of God for his wife to be made whole through the instrumentality of His servant Muñanga, the healer of whom all the country was talking.

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* 1 Cor. x. 13.

† Muñanga: the Doctor. In this case a personal name as well as a title.

‡ For the Bantu the meaning and necessity of recognized marriage does not lie in companionship, which is sought rigidly within the limits of one's own sex; nor as a sanction for sexual intercourse, for this, alas, is nearly always practised promiscuously without loss of respectability by all unmarried people of both sexes; but in the desire for legitimate children. To be childless is Africa's paramount poverty, and disgraceful at that. An unfruitful marriage is to be dissolved *as a matter of course*. It is in this connection that childless African Christian couples are called to severe testing. All honour to those who, in face of the whole weight of public and family opinion, by the grace of God, accept what is His dispensation for them without having recourse to easy expedient of ungodly divorce.

Prayer was offered. Means were employed. To-day Kindefu and the only wife he ever had are happy in the gift from God of three fine children.

* * * * * *

Once more returned to his village, Kindefu still reading Matthew's account of the Ways and Words of Jesus, his Master, found an order there to "Go . . . and make disciples of all nations." Almost immediately he began going. His first ventures were preaching tours amongst a difficult riverine people living on the banks and islands of a twisty stretch of the great Congo River. But, before long, his wife and family with him, he was gone actually to make his home amongst them. There was sacrifice about it as real as the command was unquestionable, for it meant not only changing the staple of their diet owing to differences of soil and community habits, but also leaving behind all their kith and kin to live in loneliness amongst strangers. In loneliness, do I say? Never! For the command that came to Kindefu was with promise: "Lo, I am with you, even unto the end."

So Kindefu, man of positive working faith, sure of his book, sure of his Saviour Master, sure of his God, sure of his mission, is making disciples among the va-Kunda, baptizing them, and teaching them to *obey all the commands* that Jesus Himself in the days of His flesh laid upon those that were then His disciples.

The Jew

THE world population of Jews is estimated at 15,435,000, of whom 10,121,500 are in Europe, and 4,085,000 are in North America. They are largely concentrated in capital cities. New York heads the list with no less than 1,701,260 Jews. London has 150,000, Paris 100,000, Budapest 169,000 and Vienna 147,000.

During the Middle Ages enforced residence in the Ghettos, and insecurity in landed property, forced the Jews into their present occupations, and took them entirely away from agriculture. Recently there has been a movement back to the land. Not only is this true of Palestine, where a fifth of the Jews are engaged in agriculture

but in the Ukraine there are 130,000 Jewish farmers, in the United States of America 75,000, and in the Argentine about 40,000.

Jewish financial ability is well known, but not so well their thirst for education. In America they number ten per cent. of the student population, in Hungary, thirty per cent., while throughout Central Europe they predominate as journalists, physicians and solicitors.

The number of Jews who have become Christians is far greater than is popularly supposed. During the nineteenth century a moderate estimate of baptized Jews is a quarter of a million. Since the War the movement towards Christ has been greatly accelerated. Sir Leon Levison, President of the Hebrew Christian Alliance, recently stated that in Hungary alone since the War forty thousand Jews have been baptized. This estimate is very conservative, the Jewish authorities putting it at double this number; and recent enquiries show that very few of these have reverted to Judaism.

Conversions in important numbers are taking place in all Jewish countries. But the number of Christian converts is insignificant in comparison with the general deplorable breaking away from Judaism to secularism in countries like Germany and Holland. In America eighty per cent. of its more than four million Jews are said to be unconnected with any synagogue.

The greatest obstacle to the Jew embracing Christianity, says Sir Leon Levison, is the rankling memory of centuries of injustice and cruel treatment on the part of Christian nations. In this connection it is interesting to note the results of a patient investigation into the reasons which have been given by Jewish converts all over the world for their turning to Christ. Most of them traced their first attraction to Him to some act of disinterested kindness or friendliness on the part of a Christian.

The Jews of North Africa

H. C. Burrough

ON the very frontier of the great African Continent—as viewed from Europe—lie the Barbary States of North Africa. To-day Africa is almost entirely dominated and exploited by Europeans: and the question arises therefore: How are they to evangelize this great continent?

The attitude of the natives of those lands can be illustrated by the following recent incident. A Christian worker

in conversation with a highly educated Moslem was pointing out the great material and social advantages which European civilization had brought to the land. With infinite scorn the Arab replied: "The hunter needs a dog!" To the Arab the idea of a hunter is that of the highest type of prowess and courage—there is no need to elaborate the implication of the term dog!

Right amongst the Moslem millions of North Africa there live four hundred thousand orientals, indispensable to them in business, speaking their language, Arabic, and living their life—*the Jews*. They are a people interesting in themselves and needing the Gospel, and by their very nature and position furnishing a possible "key" to the evangelization of Moslem North Africa. According to their own historians they have been there since the days of the early Israelite Kings. They identify Tunis with the Tarshish of the Old Testament. The Phœnician colony of Tunis (Thounes) is older than that of Carthage (Kiriath Hadashah). In the island of Djerba of the south-east coast of Tunisia (the Lotus Eaters' Isle of Homer) is a colony of Jews which is supposed to date from the time of the Babylonian Captivity. The famous synagogue of Hara-Es-Segshira with its wonder-working shrine of El-Ghriba (the stranger) is believed to contain stones brought from the Temple in Jerusalem. At Gamart on the coast a few miles from Carthage a large Jewish cemetery has been excavated dating at least from the time of the Roman occupation (second century B.C.). This proves the existence of a large and settled Jewish colony from early times.

This colony has been augmented from time to time, notably in 1492, when the Spanish Inquisition expelled the Jews *en masse* with the exception of those who became at least nominally Roman Catholics.* The exiles found refuge among the Moslems of North Africa and of Turkey. In the latter country they have even preserved their language, and still speak Judæo-Spanish. In North Africa they adopted the Arab tongue, and to this day they

* The Maranos.

speak a kind of colloquial Arabic which they write in Hebrew characters.

The Jews of North Africa have never forgotten that they were persecuted, tortured, and finally exiled, by those who professed the Name of Christ. Perhaps what most strikes the Christian worker amongst them is the hatred they bear to that Sacred Name, and their scorn of the word "Christian." Alas! We must admit that this attitude of mind is not without justification. A friendly young Jew said to the writer: "Your Christ is the greatest enemy of our Jewish race, for all we have suffered down the centuries has been inflicted upon us in His name." Is not this a call for the loving ministry of the Gospel to them?

There have been other influxes of Jews, especially from Italy, and these bear locally the name El-Grana (from "Leghorn"). These Italian Jews are generally more westernized than their brethren of the older migrations. Yet in spite of these varying origins and epochs they all together form a compact mass in thought and religious custom and sentiment, wholly distinct from the peoples around them. How remarkable it is that a people who can adapt themselves to any climate and adopt and speak any language—in a word the most assimilable people in the world—should yet remain distinct and unassimilated in North Africa and indeed in every part of the world. Jacob's ancient prophecy has been verified: "The people shall dwell alone and shall not be reckoned among the nations."

It is only within the last hundred years that these Jewish exiles have enjoyed freedom and attained prosperity in the land of their exile. In the Barbary States of Morocco, Algeria, Tunisia and Tripoli, they are estimated to number some four hundred thousand among a population of some fifteen millions, mostly Moslems. They dominate the trade of these countries to-day. Speaking Arabic as their home language and knowing French and Italian commercially, they have become the indispensable middlemen between the European and the Arab. It was remarked to the writer by an English merchant of high standing that "the business

man in North Africa who thinks he can do without the Jew is a fool for his pains."

Illustrate this from Tunis, the largest city and the largest Jewish colony of North-West Africa. In the newer European quarter you will certainly meet the Jewish rag-and-bottle man from the "Hara" (Jewish quarter of the old town), but you will get your cheque cashed by a Jewish banker, you may buy goods of all kinds in Jewish shops, you may transact wholesale business with a Jewish merchant, have your clothes made by a Jewish tailor, your hair cut by a Jewish barber, rent your house from a Jewish landowner, be treated in sickness by a Jewish doctor, and be represented in the law courts by a Jewish lawyer.

But unless you are fairly experienced in Eastern ways and names you will hardly realize that this is so, nor will you recognize these men as Jews. The "Sephardic" Jew of the Mediterranean sea-board shows a great variety of facial characteristics, and is much less "Jewish" in his appearance than the "Ashkenazi" Jew of Central and Northern Europe. The general adoption of European costume, and the increasing habit of clean shaving or of growing the moustache only, completes the illusion.

Penetrate into the swarming Medina or native city, happily left almost intact, and you will meet hundreds of Jews, many in native costume, carrying on various trades, especially those of jewellers, tailors, shoemakers and general merchants. The same is true of most of the towns and villages of the interior. You may go further to the oases of the Sahara and there you will find the Jewish merchant, commercial traveller, and tradesman, either resident or coming from the North. Spiritually, what is their condition? A large number are strictly orthodox and rabbinical; they have their synagogues and schools and follow their ancient customs. Contact with Western civilization has diminished many outward manifestations of orthodoxy, especially among the younger men, and the rush of modern life and pleasure has largely invaded the drowsy tranquillity of oriental life in North Africa.

But scratch the surface, and you find under the varnish

of Western civilization the deep religious feelings of the oriental and his strong national characteristics. A few profess atheism or agnosticism, many have become indifferent, some of them are bent solely on gain or pleasure. But the number who will speak earnestly and eagerly to a sympathetic listener on religious questions is remarkable. Underneath a mass of self-righteousness, and of much superstition combined with ignorance, there is the deep and universal, though often unrecognized, hunger for the "living bread"—for that unknown "something" or "somebody" that can satisfy the human soul—a blank that no formalism can fill. At the bottom it is true that "there is no difference, for all have sinned." It is the privilege of the writer to take a share in the work of showing to the Jews of North Africa that "there is no difference, for the same Lord over all is rich unto all that call upon Him."

But men do not "call upon the Lord" in a real sense unless they are somehow conscious of need; and current Jewish theology is notably deficient in its teaching concerning sin. Ask any Jewish child: "What is sin"? You will immediately get the reply: "To touch fire on the Sabbath." This and the eating of unclean food (tripha) is the general idea of sin. It is something ceremonial and external, not a deep-seated and corrupt soul-sickness entailing spiritual death.

There is a strong vein of fatalism too which is fostered by the fatalistic "Mektub" atmosphere of Islam. The Jews believe that a man was created by God with two dispositions or tendencies—the good and the bad. When therefore he inclines to the bad he is only yielding to a God-given impulse, and so is not really responsible. The ultimate fault is made to lie with God. Lapses from the moral code are only too often considered as unfortunate necessities due either to human weakness, or to the exigencies of daily life. Behind all is the persistent idea enshrined in the favourite saying taken from "Pirke Aboth" (Ethics of the Fathers), "All Israel has a part in the world to come," or in New Testament words, "We have Abraham to our father."

Thus, with the sense of sin almost lost, there is rarely found a sense of need or desire for salvation, and so the message: "He shall be called Jesus for He shall save His people from their sins" falls on ears that have become deaf. At the same time it is true to say that the Bible, their own Old Testament Scriptures, is practically an unknown book to the average Jew. He has a vague knowledge of some of its stories, which, however, are hopelessly mixed up in his mind with rabbinic traditions.

It is considered wrong to read the sacred writings in any but the sacred language—Hebrew. Though all the men can read the words and letters of the language and say their prayers in it, comparatively few have an intelligent understanding of the language, and none in North Africa speak it as a living tongue.

So not only are their ears deaf, but their eyes are closed and they are encased in an armour of self-righteousness and pride of race.

This is true of the men. The condition of the women is even more difficult to meet. They are for the most part totally ignorant, the majority of them can neither read nor write, and many cannot even sew. The woman has no part in synagogue worship, she knows no Hebrew and has few religious duties. By a cruel play on words the Rabbis have stated that "A woman's prayer is folly." All except the younger women, some of whom have been to Jewish or Christian schools, are plunged in the deepest depths of ignorance. Fanaticism is the sister of ignorance, and thus it is often the women who hinder their husbands and children from showing any interest in the Gospel.

Turning to the subject of missionary work amongst these Jews of North Africa, it is interesting to note that work amongst the Jews was the first of modern missionary efforts to preach the Gospel in these regions. It began before 1840, and has been carried on regularly since 1860.

With the generous help of the British and Foreign Bible Society nine Scripture portions have been published in the Judæo-Arabic dialect (colloquial Arabic in Hebrew characters). These are Daniel, Hosea, Jonah, the four

Gospels, the Acts, and the Epistle to the Hebrews. Tunisian is now considered as the "standard" form of this dialect, and is understood and appreciated by all the Jews of the Barbary States. Several missionary tracts have also been issued in this dialect and have had a wide circulation, as have also several tracts in French. Evangelistic work is carried on by mission schools (primary schools for Jewish boys and girls in Tunis), classes for young people, medical and dispensary work, Bible depôts, visiting, etc.

These are all direct missionary agencies of the greatest value, and by them the Gospel is being made known to hundreds. Indirectly also, many others are learning something which seems so strange to them—that Christians can love Jews and unselfishly seek to promote their highest welfare. But thousands of these Jews of North Africa dwell outside the towns in which mission stations are established. Every town and nearly every village of importance, from the sea-coast to the oases of the Northern Sahara, has its colony of Jews numbering from a few individuals to thousands. These can only be reached by missionary colportage journeys. During the last few years such journeys have been made each year, generally by the Hebrew workers, all three natives of North Africa. These men carry the Scriptures in several languages, and sell and distribute them as occasion offers. The journeys are so arranged that every Jewish centre of importance in Tunisia and Algeria is visited once in two years as far as possible. The sale and distribution of these Scripture portions, and of missionary tracts, serve as introductions and give occasion for long conversations and impromptu meetings. As a rule the workers are well received, though sometimes there are outbursts of fanaticism. As funds allow, Scripture portions and tracts are also sent through the post to outlying places. Only recently a Jew in the Algerian South who had thus received St. Matthew's Gospel in Judæo-Arabic wrote saying: "What I have read has greatly interested me, but it seems incomplete. Can you send me more on the same subject?" Enclosed was a postal order, and appended to the letter were several questions of which

he sought explanation, proving that the Gospel had been carefully read. In the above ways, by the printed page, and by personal testimony and teaching, the Gospel of the Grace of God is being widely proclaimed amongst the Jews of North Africa. Each year shows an increase in the number of New Testament portions *sold*, whereas a few years ago few Jews would accept such as a *gift*. There is nothing here in the way of a mass movement or a national awakening, but there is a changed attitude to the Gospel. But the response of the Christian Church to Christ's universal command, in face of the Jews' great need of Him, is miserably inadequate. In all some twenty-four workers (including school staffs) are at work amongst the Jews scattered over this vast area. With their best efforts they are quite unable to take advantage of the innumerable opportunities for work and witness open to them all over this territory, with translating, teaching, healing, preaching, visiting, and itinerating work claiming their attention and demanding all their strength. The country is wide open to their efforts, the Governments give complete liberty within the limits of public order. In large measure the Jews are approachable. If they could be won for Christ what might they not be in these lands, considering the strategic position they hold to-day?

Among the comparatively few professed converts from Judaism to Christianity there is a very large proportion who are of exceptional missionary value.

One of the Hebrew Christian colporteurs travelling in the train on a missionary journey fell in with a Moslem missionary belonging to one of the mystic Brotherhoods of Islam. A most interesting and friendly conversation followed, ending with the Moslem accepting an Arabic Bible from the Hebrew Christian. A year later the two met again some four hundred miles distant from their first encounter. The Moslem brought the Christian missionary to the headquarters of his Brotherhood and presented him to the Sheikh. And there in the Moslem holy place the Hebrew Christian was able to speak with great freedom to this Sheikh and a group of "Brethren," giving his personal

testimony to Christ. The oriental speaking to the oriental in the common language of both had a power and opportunity for testimony that no European missionary could ever hope to have. Such incidents are by no means uncommon, and point to a possible solution of the acute missionary problem—how to evangelize effectively the Moslem millions of North Africa.

Is it too much to hope that at least some readers of this article to whom the above facts are perhaps new, will henceforth put in its right place—that is the *first place*—in love and prayer and gift the work of bringing the Gospel to the Jew, " of whom, according to the flesh, Christ came." The divine order, " To the Jew first " has never been countermanded.

Unifying a Tribe

WHEN the missionaries came to Madagascar, they found all the villages perched on the summits of the highest mountains or hills. These mountain villages have long been deserted ; their stone gateways have almost disappeared ; life in the central province—where the Gospel has long reigned—is as secure as in almost any village in the British Isles. I found a very different state of things in Marofotsy, however.

The Marofotsy country is wide and vast, with a sparse population, the villages far apart, and very little inter-communication between them. Remembering the history of this tribe—escaped criminals and slaves for the most part—it is not to be wondered at that deep suspicions existed, or that feuds prevailed between village and village. There was everything to widen the gulfs between these scattered units—cattle-stealing, raids, murders—nothing to unify them. Here was a problem I had to face, and endeavour to solve—the unifying of a tribe.

The Government made no effort in this direction ; perhaps has neither the means nor the machinery to accomplish it. The missionary has—his gospel.

The first thing was to plant churches, and now three or four congregations gather for religious services at each others' churches in turn on the Monday following the Sacramental Sunday. After each service they have a simple meal together—it may only be a manioc or sweet-potato. Villages which hitherto had little love

for one another meet together, sing together, pray together, eat together. Thrown together in this way, they have to revise their opinion about the people in the next village; they begin to shed their long-time prejudices, and to be ashamed of their suspicions and jealousies and bitternesses. The unification of the tribe is progressing finely, and that through the Gospel of Christ.

Letter from W. KENDALL GALE.

Startling Statements about Angola

PORTUGUESE WEST AFRICA has been much in the public eye of late in connection with what is termed an outrageous sentence upon second officer A. J. Brewer, of the Steamship Clan Lamont, a sentence which, it is declared, would never have been passed upon a Portuguese subject.

According to *The Times* correspondent, many families of Boers, "owing to their treatment by the Portuguese authorities," have trekked to South-West Africa.

Italians and Germans, it is reported, have endeavoured to settle in Angola. Some of the Germans came from East Africa, and were experienced planters who would have enriched the country, but the short-sighted policy of minor officials and the jealousy of other planters made settlement unprofitable and impossible.

The natives are emigrating wherever possible to British territory and the Congo Free State. They are willing to work, it is said, if sure of their pay and decent treatment. Some of the Portuguese are just and humane, but this is by no means always the case, and the natives are becoming poorer.

Missionaries are looked upon with suspicion, although their work is in the highest interests of both natives and Portuguese. The order that no native language should be used in a school resulted in the closing of hundreds of bush schools.

It is said that the higher officials are not to be blamed for the present state of affairs; that it is the smaller officials and their black soldiers who cause the trouble.

For the sake of her international reputation Portugal will surely do something to show that, like all progressive nations to-day, she looks upon Angola and its native peoples as a sacred trust. Any other view will surely recoil upon Portugal herself.

Scandinavian Missions in Conference

AN inspiring Conference of the Missionary Societies of Northern Europe was held recently at Helsingfors.* Norwegians, Swedes, Danes and Finns examined their work in detail, and faced their common task with new hope.

The reports of the missionary situation in the northern countries were given by the respective representatives. In Sweden there are seventeen missionary societies, with about one thousand Swedish and three thousand native workers on the mission field. The number baptized is seventy-two thousand. In Norway there are 302 Norwegian and 2,200 native workers. The number baptized is 280,000. The Danes have 238 Danish and 1,131 native workers. The number baptized is thirty-nine thousand. The Finns number 120 missionaries with 337 native workers. The number baptized is twenty-four thousand.

The level of the speeches was high. Emphasis was laid on the fact that Christianity puts God and not man in the centre : it is a " theo-centric, not an ego-centric, religion." Another point that was stressed was the need for the foreign missionary to concentrate on direct evangelization, leaving school work to the indigenous Christians.

Clerical Reaction in Spain

WAYFARER

LIFE can still be picturesque in Spain. It was certainly so in Madrid on the summer's day that the " Union Patriotica " had chosen to celebrate the fifth year of the dictatorship of its creator and leader—General Primo de Rivera.

Innumerable bands of music, drawn from all over the country, played martial airs, while contingents of supporters

* Translated from " Missionstidningen för Finland."

from the provinces, dressed in local costume, and mounted on beautiful horses or seated in allegorical cars, paraded the principal streets. As they marched past with banners waving they presented an imposing spectacle, and continually the cry of "viva, viva" broke from the excited populace.

The manifestation slowly made its way to the Plaza de la Armeria, in front of the royal palace, where the Dictator made a stirring speech in which he emphasized the great progress made during the past five years under his government, and announced that he intended to remain at the head of affairs for another period of equal length, after which he would place the insignia of office in the hands of his own party. In concluding he prophesied that under his guidance Spain would reach hitherto undreamed of heights of happiness and prosperity. In a "manifesto," published on the 4th October, General Primo de Rivera again referred to this glorious future and said: "The vision of what Spain will be in another five years is easily conjured up. I can see the Spain of 1933 with its twenty-five millions of inhabitants—cultured, energetic, hard-working people, inspired by Divine love and Christian doctrine. Spain will be a democratic nation, respecting Government because it emanates from herself. She will be a country formed in a mould of cultivated spirituality, and exercising a powerful influence over all the peoples of the (Latin) race. Her Government will be powerful because it is based upon the double authority of the Crown and public opinion."

After the conclusion of the speech at the "Armeria," the assembled multitude waited in the expectancy that a telegram would be received from the King, who was travelling abroad, congratulating General de Rivera on the conclusion of his five years' public service and wishing him success during his further period of office. Such a message would have been of the greatest value to the Dictator, but it did not come. This threw a chill over the remaining festivities, for Spain is still a country where the approbation of the King counts for much.

Later, when the "fiesta" was over and the excitement

had died down, people began to wonder how much of the enthusiasm had been spontaneous and how much staged for the benefit of propaganda at home and abroad. Undoubtable prudence, as well as love, had taken part in the manifestation, and the fear of being considered suspect had produced many a hearty "viva." It became known too that, in order to prevent any counter demonstration, people unfavourable to the "régime" had been kept in prison until the festivities were over.

General Primo de Rivera, while lacking the constructive genius of Signor Mussolini, has yet introduced many beneficial laws, and his repressive measures have been less severe than those of the great Italian. Those who have called him a tyrannical despot have greatly exaggerated. The Spanish Dictator is a native of Andalucia, a province whose people are famous for their good nature, and this trait of his character has shown itself in his government. He has not oppressed the people but treated them like children and taken away their liberties as toys unsuited to their age. Nevertheless his methods, though mild, have been thorough. During the first five years, Parliamentary government, liberty of speech, meeting, press and worship, have all disappeared. It would seem that little remains other than the liberty of the individual. It was because of this that the nebulous promises of democracy, prosperity and national glory, made by the Dictator in his speech, excited no enthusiasm among the thinking classes.

Its ignorance of what people really think constitutes the chief weakness of any form of absolutism, and, after the great manifestation, the rigorous censorship of the Press was lifted for a moment in a pathetic attempt to learn the true opinion of the country. The newspapers of this period form an interesting study. One would expect to find the liberal organs, who are as hostile to the present régime as they dare be, unfavourable to the prolongation of the dictatorship ; it is the conservative papers, therefore, that instruct us most. Limited space will only permit us to quote from one of them. On the 29th September "A.B.C.," an important conservative daily, published

a leading article by Doctor Alvaro Alcala Galiano, in which he warns the Government against the continual repression of public opinion, and quotes the fate of the Czarist régime in Russia as an example of the impossibility of avoiding the day of reckoning. He continues by demanding an immediate return to the constitutional government and declares that, if General de Rivera does not do so, he will have the whole country, from the Monarchists to the revolutionary elements, against him. "This grave responsibility is to be avoided at all costs unless the Directory wishes to leave the country an inheritance of political and social turmoil." No one could possibly have summed up the situation better than this journalist. It would seem to be the general opinion of all except his own party that if General Primo de Rivera persists in continuing the dictatorship, he is heading the ship of State straight for the rocks of red revolution.

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The object of this present article, however, is not the politics of Spain, although it is necessary to refer to them, but the explanation of how the religious situation has been affected by the dictatorship.

Very soon after the revolution of the 13th September, 1924, and the suspension of the Constitution, it was evident that strong reactionary clerical elements, in return for help in certain schemes of their own, were lending their support to the Government. Some of the most exalted extremists began to talk of the re-establishment of the theocracy, and the glory of presenting to the Blessed Virgin a Spain in which there were no heretics, a country where Roman Catholic forms of worship and doctrine were universal. There is reason to believe that pressure was brought to bear upon General de Rivera, as upon Signor Mussolini in Italy, to deny the hospitality of his country to Protestant missionaries. Had this been done, the position of the various Spanish Protestant congregations would gradually have been rendered untenable; pastors would have been forced to return to secular life or seek refuge in exile, and Evangelical Christians would have

been reduced to worshipping God in their own houses. All dissident public worship for Spaniards would have been suspended.

While the Spanish Dictator, possibly with a return to the League of Nations in mind, refused to go to this extreme, yet he made certain concessions which are embodied in the new Penal Code which received the Royal consent on the 8th September, 1928. The reactionary nature of this Code in the section dealing with liberty of worship will be seen by comparing it with the Code of 1870, which, until recently, was the law of the land. Let us study them side by side.

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Penal Code of 1870.
Crimes relative to the free exercise of public worship.

Art. 240. Whosoever shall with acts, words or threats, insult a minister of any religion whatsoever, when he is fulfilling his functions, shall suffer imprisonment in medium or maximum grade and a fine of from 250 to 2,500 pesetas (from £10 to £100).

Penal Code of 1928.
Crimes against the religion of the State, and against religious toleration.

Art. 271. Whosoever with violence, threats or tumult, shall interrupt or disturb the functions, acts, ceremonies, or manifestations of the religion of the State, shall be punished with from six months to three years' imprisonment, and a fine of from 1,000 to 5,000 pesetas (£40 to £200) if the offence has been committed in a Church, Chapel or other place set apart for worship. If the offence is committed in any other place the punishment shall be from two months and one day to one year in prison and the same fine.

Art. 279. Whosoever shall commit any of the same offences inside an enclosure (recinto) or cemetery, against any religion other than the Catholic, shall be punished with from two months and one day's imprisonment to six months' imprisonment.

Art. 240 (*continued*).
The same penalties are imposed on "anyone who shall publicly mock any doctrine, or ceremony, of any religion that has followers in Spain."

Art. 240 (*continued*).
Whosoever by act, words or threats, shall insult a minister of any religion who is performing his office shall suffer the same penalties as above.

Art. 274. Whosoever shall deliberately mock the Catholic religion by word of mouth, or by writing, or insult its dogmas, rites or ceremonies, shall suffer from two months and one day to two years' imprisonment.

Art. 276. Whosoever shall insult a minister of the Catholic religion when he is performing his ministry shall suffer imprisonment varying from six months to three years.

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It should be noticed that the phrase "free exercise of public worship," which appears in the Heading of the 1870 Code in reference to dissident religions, is changed to "toleration" in the 1928 Code. That is to say, in the eyes of the law, all religions are no longer free and equal. The Roman Catholic alone is officially recognized, the others are merely tolerated. The inequality which appears in the heading is brought out in every clause of the Code. For instance, as will be seen in Article 271, any offence against the religion of the State is punished much more severely than any against a dissident religion. Six months' imprisonment is the maximum penalty for disturbing a Protestant meeting, but the same offence committed against a Roman Catholic service is punished by three years' confinement. Moreover, while the person of the Roman Catholic priest is protected by heavy penalties, the new Code leaves the dissident minister without any special protection whatsoever.

No case has yet been brought against a Protestant under the new Code, but when we remember how even the old Code, with its liberal provisions, was capable of being interpreted in the hands of biassed judges, we shudder to think of what interpretation might be placed on some of its clauses. It was under the 1870 Code that Señora Carmen Padin, an illiterate old peasant woman, was condemned to two years and four months' imprisonment and a large

fine, because she declared that the Virgin Mary had other children besides Jesus, and in 1927 a young English missionary, Mr. Luis R. Wirtz, was charged with having stated that "no man can forgive sins and that all priests are thieves" and the public prosecutor demanded a sentence of eight years and four months' imprisonment and a fine of Pesetas 3,000. The accused pleaded guilty to the first charge but denied the latter. We have very strong reasons for believing that if the British Ambassador had not taken a personal interest in the matter the accused would have been condemned. These cases make it quite clear that not only are Spanish Evangelical Christians in danger, but their foreign colleagues also.

It will be seen from what has already been said that the position of Protestant missionary work in Spain is very difficult indeed. Not only is every effort made to prevent the extension of the work itself, but the pastors themselves are made to feel that they are negligible entities when rights are concerned, and only tolerated until they can be crushed. Generally speaking, they are a fine body of spiritually-minded, hard-working men, and although they have been most careful to give no provocation to either ecclesiastical or civil authorities, yet in some cases they have been fined and their schools closed. In many cases Church members have been boycotted and dismissed from their situations, yet, with everything to lose from their attachment to the reformed faith, they have remained firm.

We have no fears for the future of the Spanish Reformed Churches. Black as the present situation may be, they have passed through worse things. For centuries they were persecuted unto death, and the same spirit that inspired their ancestors will enable the present generation to behave worthily under difficult conditions. We do feel, however, that they are worthy of a great deal more practical support and sympathy than they receive at present from the Evangelical world.

Conflict in Russia

"THE conflict is hard and painful, especially the struggle for the soul of Russian childhood,"* so writes Nicholas von Arseniew, one of the most well-known exiled Russians of the present day. But one fact stands out clearly above the heat of the conflict: "There is growth in the religious sphere—both in quality and quantity—religion is becoming deeper and purer through all its trials and sufferings, and it is affecting ever larger circles of people."

"From the Bolsheviks' own accounts we learn that in a large number of factories the workmen (who now suffer real economic hardship since their earnings are distinctly less than before the Revolution) out of their small means have built new churches. . . . The churches are overflowing, both in the town and country. Atheistic propaganda, which is showing a widespread and feverish activity, has met with some disappointing experiences; so much is admitted by the Bolsheviks themselves. . . . Workers often prefer to go to church than to the various lectures and amusements specially provided for them by the authorities and by the atheistic 'cells' at the time of the church services. For instance, in a certain factory at Moscow a political meeting for women workers could not take place because all the women had gone to evening service; at another manufacturing centre at four different times anti-religious lectures which had been planned could not be given owing to the opposition of the workmen."

The *Pravda* draws attention to the fact "that thousands of roubles are being spent in many districts for the building, repair and maintenance of churches, and that Evangelical Christians appear to be particularly active in the Ukraine, where, in some districts, nearly ninety per cent. of the young people have joined the 'Christomol' (League of Christian Youth) as opposed to the 'Komsomoltzi' (Young Communists' League)."

In some districts the Young Communists have been complaining that it was impossible to make any headway against the strength of religious influence, unless the authorities intervened to protect them. The response to this cry has been a new law forbidding religious groups to gather together for any kind of activity; this law is aimed particularly against reading rooms which have been drawing people away from the Communist clubs.

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* Religiöse Besinnung—1928—Heft 2.

Home Mission Problems in Germany

D. G. FÜLLKRUG

HOME Missions in Germany are passing through a stormy period. Wichern,* the founder of this work and the herald of a new day, summoned the Protestant Church and all its members to share in this labour of faith and love. In answer to his challenge there arose Rescue Homes, Homes for the Feeble-minded, Christian Unions for young men and young women, and many a shelter for those who were helpless, suffering, or broken in mind or body. At first the preaching of the Word was placed second to the preaching by deeds, until after the War, when as the handmaid of the Church we were summoned to carry the message of the Gospel to those who had been alienated from the Churches. The various problems which are discussed below are all important and even urgent in Germany at the present time.

1. *The Church Problem.* A great deal is said and written to-day about the "century of the Church," and a distinction is drawn between the national Church, and the Church of popular evangelism. It is our conviction that a missionary Church is urgently needed in order to cope with the great moral and spiritual problems which face us in Germany at the present time; further, this missionary Church ought to be able to imbue the national Church with its own spirit.

The new *Education Bill* is before Parliament, and it seems very probable that it will soon be passed. If this takes place, schools of the Humanist tradition (with their introduction to Latin, Greek and Hebrew) will become fewer, and owing to the lack of these preparatory studies inevitably the study of theology will be made more difficult. Bodies of students penetrated by the Christian spirit, and training colleges on an evangelical basis are needed all over the country.

**Wichern, J. H.* (1808-1881): born at Hamburg 1808; belonged to Pietist circles. Wichern's influence in Germany was very great; he is often called the "Father of the Home Missionary Movement."

In the actual parishes, under the leadership of their pastors, Parish Councils are being formed, which undertake the responsibility for mission work in their own districts, and, with the help of the official Home Mission workers, they try to reach those who have drifted away from the Church and from the Christian religion. This work takes various forms: addresses to working-men followed by open discussion, short conferences on various subjects for people of differing classes and callings, open-air meetings in the streets and market-places, gatherings in churches and cottages and farms—all with the aim of practical apologetic and direct evangelization.

The Home Mission enterprise, with its various branches in other lands, forms a large international union for Home Missions and Christian Social Service. To it belong the great similar societies of Sweden, Finland, Latvia, Estonia, Lithuania, Poland, Czecho Slovakia, Austria, Hungary (representing both Churches),* Transylvania, Holland, France (two large movements) and Germany. Other countries soon hope to affiliate. It would be an excellent thing if this movement could enter into closer relationship with other great ecumenical movements like the Continuation Committee of the Stockholm World Conference for Life and Work.

2. *The Cure of Souls.* Doctors and pastors have formed an association for united conference on questions of physical and mental healing. This association issues a paper entitled: *Physician and Pastor* (Arzt und Seelsorger), and each autumn it holds an annual conference for the discussion of practical problems. Psychological and kindred questions are very much to the fore among us just now. A little while ago the main interest centred in the occult and in spiritualism, now the emphasis has shifted to problems connected with psycho-analysis, the sub-conscious, heredity, sexual hygiene, the new emphasis upon physical values, etc. The Home Mission Union has taken this territory under its wing, and finds a great response among theological students, doctors and lay folk.

* Lutheran and Reformed.

3. *The Problem of the Family.* The Housing Question is urgent in Germany. It is from this soil of desperate need that all kinds of poisonous growths arise which spoil and injure the family life of the present day. Young people fight shy of the marriage bond because they can find no home to live in ; this state of affairs often leads to friendships which easily drift into wrong relationships, and free love is both taught and practised. The question of birth control is bound up with low economic conditions and cramped housing, and the decline of the birth-rate is one of the most serious symptoms of the present time. Just now too the tendency to suicide seems very strong in Germany, at least if one judges by the sensational accounts in the newspapers ; among men, however, the figures do not reach the level of 1913, the year before the War, but amongst women the pre-war figures have already been exceeded. The obvious explanation of many of these suicides lies in the results of the Treaty of Versailles, the Dawes Plan, the almost total loss of the national fortune, the impoverishment of the lower middle classes, the " cuts " in all offices and works, and in unemployment.

The " Innere Mission " tries to meet the housing need through founding a society (with many branches in Germany) for providing houses for individuals and especially for young people. For its labour members it makes provision through a system of Health Insurance and Old Age Pensions.

4. *The Helpless and the Homeless.* The general level of public health among the young has been decidedly raised by the joint efforts of the State and the Home Mission Union. This progress is particularly noticeable in the question of tuberculosis where much has been achieved ; in spite of all this, however, a great deal remains to be done both to ensure the recovery of children and young people suffering from this disease, and also to see that they are properly fed in winter.

Then in the ranks of the unemployed there are many young people who need to be cared for, educated, and turned into reliable citizens. A course was held recently at the Johannesstift at Spandau for these youthful " out-

of-works." The adult unemployed are a still greater and more difficult challenge to the "Innere Mission" both on economic and spiritual grounds. Many of these unemployed men become tramps, and sink down in the social scale in consequence; they need both spiritual and physical help through hostels, provision of work, and the certainty of receiving board and lodging in return for the work they have done. The German has a deep-seated desire to work; therefore we need some method whereby productive labour can be provided for these men.

The "Innere Mission" has a system of Labour Exchanges of which there are a hundred recognized branches all over Germany. It is educated men in middle life who have the greatest difficulty in finding work, because they are inexperienced, and the work offered is too hard for them.

All the various Protestant Hospitals have recently joined together to form one Hospital Association. Old people and those with very small incomes are gathered together in homes and institutions as far as possible. There are one hundred and twenty-three Convalescent Homes for Children with 7,700 beds, forty places for special treatment with 6,900 beds, and about 3,000 more beds in similar Convalescent Homes for young people. Social work for the youth of the country has increased enormously during recent years. One of the latest developments is that of the Children's Courts and the care of First Offenders who are on probation. Protestant Christians all over the land take an active share in the work of the guardians, in infant welfare, schools for mothers, crêche work, and the education of pauper children. A good deal is being done for psychopathic and abnormal cases in special Homes in which these children are placed and educated; many of them are thus saved for a useful life in the community.*

* The special work of the "Innere Mission" in hospitals and orphanages, for the young, for the tempted, for tramps and travellers, is carried on in 3,859 institutions with 196,608 beds. Works of public usefulness have 3,990 centres, the semi-public work has 2,838 crêches and free kindergartens. These institutions are carried on by 51,000 Protestant Sisters or deaconesses from one hundred and two Mother Houses, and 3,643 deacons.

5. *Public Social Service.* The "Innere Mission" has collaborated with some of the workers for legislative reform, especially in connection with questions of penal reform, the rights of unmarried mothers, vocational training and holidays for young people. The Reichstag has passed a law authorizing the fight against venereal disease, and another to protect youth against all kinds of impurity. Other laws are in preparation, such as those which regulate the treatment of tramps, the use of public houses, and which provide protection for young people at public festivities and the cinema.

The movement against all kinds of intoxicating liquors is going forward. Alcohol, morphia and cocaine can be procured on all hands, and they have a great sale. The serious work of the Church and of the "Innere Mission" is everywhere being held up and hindered by the strength of the capital behind the Drink Trade, and the idea of temperance is much more popular than that of total abstinence.

The Protestant press has won a position of respect under the leadership of the Evangelical Press Union in Berlin-Steglitz; it has branches in all German states and countries, controls the Sunday papers, and issues a large edition of an illustrated paper.

German women take a very active share in every sphere of social work; where they are in Parliament, they help a great deal in all legislation on political questions affecting the general welfare of the people. It looks too as though the great problem of the Family—*i.e.*, whether family life is to be broken up or made stronger on a Christian basis—will be fought out by the women of the country. In the Feminist Movement the burning question of the moment is that of vocation. Two differing opinions confront each other. There are those who hold that girls should be educated on exactly the same lines as boys, while others think that girls should be trained in an entirely different way. The struggle between pure intellectualism and education of a more utilitarian nature has begun.

The censorship of the films has appreciably raised the

level of the cinema. The powers of the censor are, however, fairly restricted by the law. Exhibitions are favourable occasions for making known the work of the "Innere Mission," and this has been done recently at the International Police Exhibition at Berlin and Karlsruhe, as well as the Centenary Exhibition at Cologne, at the International Congress for Child Welfare at Geneva, and at the Exhibition of Voluntary Social Workers at Dusseldorf in 1926, and at Stuttgart in 1927. Every Sunday morning religious services are sent through the land by means of wireless. The workers of the "Innere Mission" often take a large share in this work as well as the pastors of the Church.

Since 1920 all the institutions, organizations and societies connected with the "Innere Mission" in Germany have been united in one Central Society for Home Missions; about forty regional associations and two hundred and twenty societies for special study belong to this association. The central committee directs the whole movement, holds monthly meetings, an annual meeting of members, and a large congress once in three years. It publishes two monthly papers as well as a quarterly review.

All societies for voluntary charity in Germany belong to the German League for Voluntary Social Work. They receive support from the State, especially in their institutions as credits and bonuses. There are at present about one thousand societies of this kind in Germany. It is their duty to co-ordinate and encourage all the voluntary Christian social work in any particular district.

Mission work is recognized more and more as the duty of the Church, and the "Innere Mission" is regarded as a reform movement within the Church. The essentially Christian element is no longer to be separated from the State and from the general life of the people. There is a new sense of the value of work, love and vocation. These are true Lutheran ideas. Wichern continued the work of the Reformation in the Protestant Churches in Germany. Evangelization through word and deed are both necessary, and they are the complement of each other. They have

the same basis and the same aim, though they work with different methods and with different tools. The whole work of the "Innere Mission" in all its bearings through word and deed is the advance guard of the Church in foreign and unknown territory, the ambulance waggon for the broken and the lost, the centre for research into the secret places of life of the country—and the Continuation Committee of Wittenberg, Worms, the Wartburg and Stockholm. Back to Luther and to Wichern, forward in the name of Christ. His Kingdom is not of this world, but the Kingdom of God is amongst us.

Changes in Alaska

"THERE cannot be a God who cares for us," said an Alaskan Eskimo, "for I never received anything from Him." This response was typical of the spirit of the Eskimos of Alaska when the first Moravian missionaries sought them out in the year 1884. Social conditions were bad. Several families would live together underground in a large dwelling called a *burra-burra*. These *burra-burras* were hot-beds of filth and immorality. Privacy was impossible. There were no windows, and the foulness of the atmosphere can be imagined. In spite of the bracing climate it is not surprising that tuberculosis played havoc with the people's lives and that two-thirds of the babies died in infancy. The moral atmosphere was as bad as the physical. Most of the women are said to have had ten or twelve "husbands" before settling down to married life.

Fog broods all the year round over some parts of the Alaskan coast, and fear hung like a dark pall of cloud over the spirits of the timid, lethargic Eskimos. Men and women are still alive whose childhood and youth were passed in abject terror of the witch-doctor. Even yet the horror haunts them in their dreams.

To these fear-haunted souls came the Christian missionaries with stories of hope and courage. The Eskimos pricked up their ears. "Tell us more!" they demanded when they first heard of Abraham and David, of Elijah and Daniel. Slowly it dawned on their minds that this courage they so greatly admired came from a Being called God.

As in Greenland, it was the Story of the Passion which moved the hearts of the ignorant Eskimos. It was Good Friday, 1888. The people listened with rapt attention. At the close of the service

some men cried out: "Kujanah! Kujanah! (Thank you! Thank you!). We have never heard so much about the Love of God before. Please tell us all you know. We want Him to forgive us too."

From that day the work went forward. Some of the bitterest opponents became active helpers in the Mission. A church was formed and the position at the present time is most encouraging. The Christians are industrious, clean, and fearless. Only among some of the older people, here and there, are traces of the old burden of terror.

About half a dozen missions are now working in Alaska and an interesting article in the *Missionary Review of the World* for August tells of progress in all directions.

Canada's Share in World Missions

FRANK YEIGH

CANADA is a missionary-minded country, and has ever been so since her pioneer days.

Her Churches are committed to the Great Commission; her members to aiding in its fulfilment, even though not measuring up to the maximum of their power or possibilities.

It was this same spirit that brought Catholic and Huguenot missionaries to New France, in the 16th century, with the representatives of the King and the bearers of the Fleur-de-Lis. It was a response to the foreign mission call of those relatively remote days, the desire and determination to plant the Cross in the new world, regardless of hardships and perils that often ended in martyrdom. And when, later, following the British conquest, the first English-speaking settlers found their way to New Britain that succeeded New France, and built church and school-house concurrently with the log-house, they too saw beyond the boundaries of a seemingly boundless land to other lands and peoples. Foreign missions were early given their place in the Christian programme by the godly settlers.

No more stirring tales of heroic missionary effort are to be found than those centering in the days of early Canada, and the subsequent foreign missionary vision of the Baptist

Church of the Maritime Provinces sent the first Canadian missionary to a foreign country, when, in 1845, Richard Burpee and his wife went to Burma. The Presbyterians of Nova Scotia opened the first mission of any Colonial Church in the British Empire, when, in 1846, Rev. John and Mrs. Geddie left Prince Edward Island for the New Hebrides. From that year, until the Australian Church undertook the oversight of this field in 1912, twenty-five missionaries shared, as one record phrases it, "in the almost complete transformation of heathen cannibalistic savages into enlightened civilized Christian human beings." Sir William Wanless, a Canadian, rendered his great service under the American Presbyterian Board in founding the only missionary Medical College for men in India. Dr. O. R. Avison, who was largely responsible for establishing the Union Medical School and Hospital in Seoul, Korea, was also under the American Presbyterian Board, as was Dr. J. S. Gale, as a translator of Christian literature in Korea. It is a remarkable fact that this notable trio, sent out under the auspices of this Board, were not only Canadians but graduates in medicine of the University of Toronto. The Canadian Baptist Church opened up its Telugu field in South India in 1866, and the same Church inaugurated its work in Bolivia in 1898. The Canadian Presbyterian Church entered upon its work in Central India in 1872, and the Gwalior field was opened up in 1902; the Trinidad occupation dates from the 'sixties; in North Formosa in 1872 and Korea in 1893. Another outstanding example of pioneer work was that set up in West Central Africa in 1886 by the Canadian Congregational Church, in co-operation with the American Board, under Rev. W. T. Currie. Dr. A. W. Lindsay was the first dental missionary in West China, where he opened the first dental college, under the Canadian Methodist Church. Also, in more recent years, the same Church occupied virgin fields in Japan and West China, and the Church of England in Canada started its work in Japan in 1888. These are only a few instances of Canada's pioneer contribution in past years.

Measuring the present with the past, the "colony" of Canada has become a Commonwealth, the dual-language country of a few scattered provinces has become consolidated as a Dominion. The Church has grown in step with population and progress. According to the last census, 97.6 per cent. of the population belong to some Christian denomination or sect, a majority of them carrying on a foreign missionary programme. The few churches and chapels of pioneer days in the Canadian homeland have become ten thousand, and the total affiliation approximately nine millions.

Canada should above all countries be missionary-minded, and that to a very liberal degree, as an expression of gratitude for the rich blessings heaped upon her during the four centuries of her national life since Cartier's first voyage of discovery, or the three centuries since Champlain laid the first permanent foundations in Quebec. For the new Dominion is passing rich, in estimated national wealth of nearly twenty-five billion dollars, or nearly three thousand dollars per capita, while the present and potential value of her natural resources are almost beyond compilation. Experts declare that the mineral veins have scarcely been touched, and that only a beginning has been made in harnessing the Niagaras for the production of their white coal power, while the cultivation of a mere fifteen per cent. of the arable areas is already producing an annual crop of over a billion bushels of grain worth over a billion dollars. Nature's gifts to this New Britain of the West are on a most prodigal scale.

What is the resultant religious situation ? It is dangerous to be dogmatic in attempting to answer such a question. Material prosperity is often a menace to deeper spirituality, in individuals or nations, and there are no doubt some signs in the Dominion of a material blight, of a disregard for the higher things of life, of inroads upon the sanctity of the Sabbath, and of a degree of indifference toward the Church and all it represents. There is, perhaps, as always, an all-too-large non-church-going population. The changing, challenging, restless, life of the present, the flaunting of former conventions and the demand for a freedom of action

even beyond the bounds of law, have brought their own problems, as indeed they have in a world-wide sense. Nor are all church members ardent missionary advocates. Many still draw the line between home and foreign departments, regardless of the comprehensive world-wide sweep of the Great Commission. There may be some ground too for the criticism that the Church is failing to meet the tests of this challenging century.

There is disconcerting evidence as well of the wide discrepancy between the sums spent on our Lord's work, and the extension of His Kingdom, with what is spent on ourselves and others. This test has ever been a revelation of strangely different standards of giving. Canada's total gifts to missionary work, outside her borders, shrink to comparative insignificance when measured by an eighty million dollar drink bill, or nearly half as many millions spent on tobacco. We drink annually twenty millions of dollars' worth of tea and coffee ; one out of every ten of the population has a motor-car, which represents ten billions of dollars on an average of a thousand dollars each. Our luxury imports mount up to very high figures, as do the travel and recreation ones. Three hundred million dollars go to buy foreign fruits alone, and many another item of luxury imports might be added to prove the discrepancy.

What is Canada's share in world missions, and how does it compare with other expenditures, based on her ability to give ?

In terms of the monetary, the yearly contribution of the Canadian Protestant Churches to missions, both within the country itself, and beyond, may be approximately estimated at between five and six million dollars of which two-and-a-half millions are expended on foreign fields. It may be emphasized, however, that a goodly percentage of the larger sum is in essence " foreign " in this application by serving the remote areas of the Dominion and among the fifty nationalities that form the present polyglot Canadian population. Canada is in fact a vast foreign mission field, and was so regarded by many of the earlier Churches.

The pioneer missionary enterprise of the Church of England, and of the Church of England in Canada, included the Far North of the Mackenzie River and Delta and the Arctic Circle, chiefly among the Eskimos and Indians, and truly it was a "foreign" field for remoteness and pagan need, the story of which still stirs the emotions.

In terms of latitude and geography, Canada's missionary interest extends outside her own borders, to practically every continent and many an isle in the Seven Seas. A roll call would include most of the world's nations and countries. In terms of personnel, probably a thousand Canadians are engaged in missionary service in other lands, either under national or international Boards.

If an imaginary missionary map were to be drawn, the lines that would radiate from the Dominion to the far-away fields would bewilder the eye with their complexity. East, west, south, they would run, some almost encircling the globe; others finding their terminal in the heart of the Dark Continent; or in some of the densely-populated cities and communities and villages that constitute China or India, as well as in the Island Empire of Japan, some of the Latin lands of South America and a few of the historic countries of Europe.

The fact may be reasserted that Canada is missionary-minded. She may even qualify for the claim that the highest ideal of patriotism is that of sharing national blessings with others, and the greatest of all blessings is the Christian message. As a member of the League of Nations, she would wish to retain and maintain membership as well in the League of Life. She would seek the honour, as in the past, of entering some of the newly-opened doors whose rusty hinges are yielding to the rebirth of nations, and thus guiding them into the discipleship of Christ.

Mission Work by Aeroplane

THE article which follows entitled "Pioneering Among Amazonia's Indians" is from the pen of Mrs. Grubb, who accompanied her husband, Mr. Kenneth G. Grubb, on one of his exploratory trips. Mr. Grubb is engaged in survey work in Latin America for the World Dominion Press. He is the author of *The Lowland Indians of Amazonia* in the Survey Series.

The following are extracts from one of Mr. Grubb's recent letters: "I went by aeroplane from Santa Cruz to Cochabamba, the two and a half hours' journey saving fifteen days by mule through a malarious and then a mountainous wilderness. The route is dangerous as there are no landing places, owing to the precipitous nature of the mountain slopes. The accidents that have hitherto occurred have been fatal to all concerned."

"The last year has been far the most valuable period of my Christian service. I have kept my eyes open and have amassed a multitude of significant facts. I am confident myself that when we are able to give the Christian public a real picture of things as they are in Latin America it will be the greatest single piece of work of the kind ever done for the sub-continent. Indeed Dr. Browning (Executive Secretary, Committee on Co-operation in the Republics of the Rio de la Plata) says that the putting out of a complete series of surveys will be the most unique thing hitherto in the missionary history of the continent."

Pioneering Among Amazonia's Indians

EILEEN S. GRUBB

THE Indian of the Amazon forests, the last of South America's Redskins, never seems to belong to the recognized missionary fields of the world. Owing to his unfortunate title of "Indian," for which the first discoverers are to blame—he is sometimes dragged into the missionary programme as a native of the continent of India, though the prayers I have heard uttered for him on this understanding may not be any the less potent on his behalf! Or again, because he does not wear moccasins or ride a horse, like the Red-Man of the north, he is sometimes confused with the African negro, and looked upon as a black man.

But if he is a stranger to recognized missionary fields he certainly cannot be fitted in to recognized missionary methods. To one who has just returned from a visit to the Indian at home the conventional questions, "When do you return to your station?" or "How many converts have you?" suggest something almost ironical. For one has to confess that, with a few possible exceptions, there are no converts yet among the wandering tribes of the great Amazon Valley, while the term "station" is particularly inapplicable, for the Indians are never stationary, and no mission among them could remain so for very long. Indeed this Amazon region, with its ambiguous population, is to-day one of the world's remaining pioneer fields—an Africa that awaits a Livingstone, a problem that has been laid on one side because it presents so many difficulties.

Not the least of these is the very modesty of the Indian's claim to attention in comparison with the other missionary fields of the world. He exists in bands of uncertain number and location, speaking widely diverse languages, representative sometimes of entirely different nations. We know that there are tribes in Africa, and cities in China still unevangelized, which would outnumber the total population in the Amazon region, and that in areas far more restricted, and therefore far more accessible than the Indians in the enormous stretches of equatorial Brazil. And yet we look upon China and Africa as fields which have been and still are in process of being evangelized. Anyway they are very much part of the missionary programme. They have already had considerable experience of missionary methods, but in the great Brazilian Republic, the size of China, people are disappearing who have never yet been seriously evangelized. The original possessors of the great Amazon Valley, prophesied to be "the last home of civilized man," remain, even as they pass to extinction, one of the pioneer problems of the Christian Church.

Even a short experience of pioneer work in this region, such as I have been permitted to make, gives a ready understanding of why so many sad failures mark the history of missions to these Indians, and why it remains to-day

outside the field of established missionary work. I can only speak, of course, of such difficulties as we encountered during an exploratory journey of one month, and it must be borne in mind that these are by no means all that exist. For one thing, we never had to encounter hostile tribes who shoot at sight as soon as they see the bow of any strange craft appear on the waters of their river, and the poisoned arrow may end the expedition before the newcomer has time to make any advances at all. Again, owing to our brief visit we never had to deal with the problem of continued sustenance, which becomes the bugbear of those who intend to make a prolonged sojourn in these forest fastnesses.

As it was, supplies began to run out before the end of the journey, and a considerable time had to be given to securing game and fish. It was during this period that I first sampled monkey. I suppose it is largely due to the lack of nourishing food that even a short period of time perceptibly weakens the constitution, and accounts for bites and scratches developing into small ulcers. A pestilent sandfly, known as the "pium," which occurs in the region of the rapids, made out-door action a burden in its localities. Mosquitoes at night were not so bad because they could be fairly well excluded by nets, but in spite of this fever overtook some of our number before the end of the journey.

However, seeing this is a region which, in spite of its popularity with women scientists and adventurers, was, until recently, severely banned by the missionary boards to women candidates, I hope I shall be able to show that the country presents no difficulties which with reasonable precautions a woman cannot encounter as successfully as a man, and the long deferred hope of accompanying my husband to the wild Indians did not lose anything in the realization.

I think one might truthfully say that the difficulties which confront the pioneer in the Amazon Valley are different from those of every other mission field in the world. For instance, I know of no other part of the world

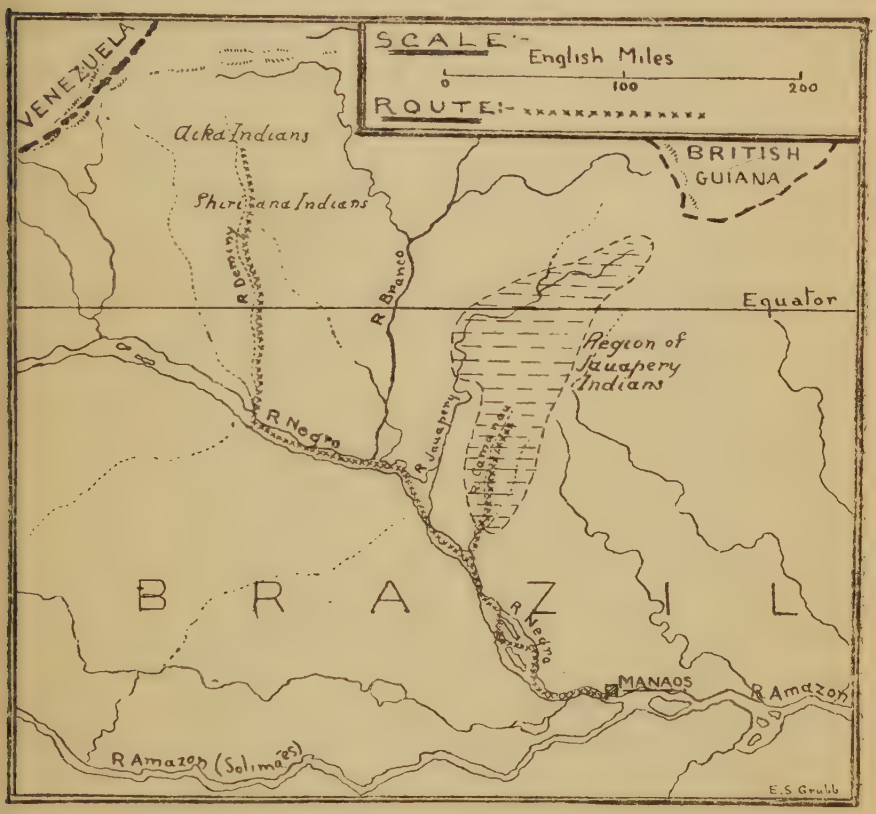
where there is a river twenty miles wide, such as the Rio Negro is above Manáos. It was this that constituted the very first problem of our ascent by motor launch of this great northern tributary of the Amazon. For, endeavouring to follow one bank of the river, we got lost among the maze of great forested islands that simulate the mainland, and appeared next day at what proved to be the other side of the river, having wasted our motor spirit and wearied our own, in an enormous zig-zag. The same applies to locating the tributary one wishes to explore. Generally it is ignored by the maps, or put in where it is *not* rather than where it is. In the cities such rivers are not even known by name, while in the interior the inhabitants know nothing beyond their immediate vicinity. To find the mouth of such a river without pilotage is a human impossibility.

It must be remembered that the only means of communication in the Amazon Valley are its waterways—the great network of tributaries which join up with the main stream like the veinage of a leaf. The problem of transport resolves itself into a problem of navigation. In the Amazon region a small boat is significantly called a "montaria" or "mount," and the "caboclo," as the mixed inhabitant of the interior is called, knows no other. Much might be said of him alone. He lives in his little shack on the river front, for six months of the year, at flood season isolated on all sides by the rising water, and he must be an expert with the paddle as soon as he steps from his front door. He lives by fishing, and plants little. Once a month perhaps the river steamer calls, bringing meagre supplies, and a mail for such as can read. He speaks Portuguese, boasts a sewing machine, and treats the traveller to the unfailing cup of strong coffee. He knows nothing of doctor or priest, and generally possesses no remedies, not even the ubiquitous quinine. It is common to find three or four of a family lying prostrate in their hammocks with malaria, and I well remember how one poor father affectionately fondled his last remaining child while we conducted a service in his little shack. For the most part they are thin, yellow and under-nourished, and we found them attentive and pathetic

listeners to the Gospel message in their homes, where in many cases we had the privilege of being the first to present it. The writer of *Inferno Verde* says that in Amazonas, "upon a land fat and flourishing in its radiant plenty, there moves miserably a society that is dying."

The evangelization of this caboclo population, however, presents nothing of the difficulties which must be dealt with in that of the true Indians. It does not even constitute a snare to those who set out to face the sterner problem. There is not in it that element of uncertainty that marks advances to the Indians. One has a straightforward work to do, people who are accessible by a civilized language, and are at any rate there to be evangelized. In the Indian work, however, success or failure hangs sometimes upon such a fine thread, and one is driven to depend, by the very nature of the difficulties, in rather a particular way upon Divine direction. Such a capricious occurrence as a day lost in the forest while out hunting may determine the success or failure of an expedition, as was indeed our experience on my first journey to a wild tribe of Indians. We set forth in a small motor launch from the town of Manáos, one thousand miles up the main river, the party consisting of my husband and myself, and three other men, whose number later increased to five. We took with us the simplest products of the country, not because other food is not obtainable, but because it is expensive, and would have been unsuitable to the life of close contact with the simple inhabitants of the interior which we hoped to make. There bread is unknown, the staple farinaceous food, known as "farinha," is the mandiocca root disintegrated into hard grains, which is sprinkled over other food or eaten in handfuls dry. The Indians prepare the mandiocca root in a different form. Many of the caboclos live solely on farinha and fish, which may go to account for their sickly and distended appearance. Butter and milk are of course unknown, and coffee is drunk excessively strong. Wild fruits of many kinds, and Brazil nuts, are excellent when obtainable.

The tributary we ascended, by name the Camanaú (see map), a lesser vein of a lesser vein of the great fluvial midrib, lay only three days' journey by motor launch from the town of Manáos. It had, however, no civilized inhabitants. Not one little dilapidated palm-hut stood out of the water on its wooded legs to break the regularity of the clambering wall of forest as we passed along. Being



flood season we often could not find dry land to hang our hammocks for the night. The banks present a continual attraction. The half inundated trees are clambered over by an endless variety of strange flowers and fruits, which hang themselves out in festoons along the river front. The amber and green light in the early mornings, the bands of flaming macaws that pass high overhead at evening, endear the memory of life on the lonely river. We might have ascended to the sources of that river and come back

saying that there were neither civilized inhabitants nor Indian, even as missionary expeditions have been deceived before, had it not been for that ignominious day lost in the forest. And it *was* a little ignominious to set forth at 6 a.m. for an hour's hunting, and only to return just before nightfall, having gone hungry all day, carrying round the only bird we shot, with no matches to cook it! We had worn ourselves out cutting fruitless pathways through the undergrowth, over an area which could not have been more than half a mile from the little launch home, where we had left our man. But such is the density of the forest that we were quite out of earshot of him, and until the end of the day, when we were beginning to consider making shelters for the night, our calls only brought back the sullen echo of our own voices. As soon as we heard that welcome human voice, the few miserable little fruits I had been collecting by the way were gratefully dropped, as we hurried out in the direction from whence it came. We were at the moment refreshing ourselves from a "milk" tree we had accidentally cut in passing, and from the bark of which a thick, white juice welled up—the first refreshment of the day. The tree is related to the rubber tree, and left our faces plastered with a layer of rubber milk, to which it was my first care, on return, to apply the comforts of soap and water. Right glad we were to have escaped the consequence of our imprudence with the loss of one day only, for the experience was enough to make us believe that those who have been lost in the forest for several days, only emerge, if they emerge at all, with their reason gone.

Continuing upstream next morning it was, however, due to this delay that we met a band of Indians at the river side who only that morning had come from their malocca (as their dwellings are called) away in the forest. For the *Indian* makes no palm-hut at the river side. His dwellings are hidden away one or two hours' walk in the forest, along a doubtful little trail which makes no pretensions to be a path. Like an obstacle race it is complicated rather than cleared; the hanging creepers are not cut from its course, it is traversed by great logs at all angles; it

loses itself in streams and swamps. There is no break in that clambering riot of greenery along the river front to indicate where the slender canoe is wont to pass to and fro, linking the forest track with great fluvial roadways. While the caboclo presses as close as possible to the highway of civilization, the Indian takes every care to conceal himself. It was only as we discovered these things that we came to appreciate the significance of that morning's meeting at the river side, and the gloomy forebodings and somewhat apologetic prayers that we offered that day in the forest took on a meaning that was aglow with the tender mercy of our God. But for that meeting what a reception we should have missed within those forest depths, a reception which will live in my memory as one of the happiest moments in my life—the embrace of Indian women. Women who had never seen a white woman before! What quaint and charming friendships with these distant child people would never have been made!

We later discovered that one malocca, and one only, was built on the river front, and that had been abandoned for one further inland, because the canoes of the first Brazil nut seekers had begun to ascend the river. The house was still new and must have cost much labour, made as it is without a steel instrument, and the fact that the Indian sees plenty of reason for his action speaks eloquently, and it is not without good grounds. We had further proof of the attitude of those Indians towards the trader when a party of caboclos passed us, ascending the river for Brazil nuts. The people themselves looked primitive enough; women and children were travelling with them, but the Indians who were aboard our launch watched their approach with anxiety, and needed reassuring to prevent them re-entering their canoes and pushing off into the forest. Their confidence in us, and the fact that we had difficulty in preventing them from returning with us to civilization, were all the more remarkable.

Our friendly reception in the first place was probably due to the presence with us of a Brazilian pastor, born and bred in the interior, who had previously ascended the river

and made friends with a few of the Indians. This man, who first became interested in the Indians by accompanying my husband on a journey, had then given up his pastorate in the Baptist Church to give himself entirely to the work of their evangelization. He was recognized at once and hailed with a shout of joy, the naked men pushing off to us in their narrow dug-out canoes, swarming aboard and embracing him rapturously, talking away into his face in their unintelligible jargon. The other male members were similarly greeted, though I, who must have been the first white woman they had seen, was received in a noticeably more restrained manner. Our cook, a believer from one of the Brazilian churches, was hailed with much joy, owing to his dark skin, several shades darker indeed than their own. On every occasion he was liked, an interesting point which merits discussion later.

(*To be continued.*)

Something New in Mexico

MEXICO is afraid of imperialism from the north, and of the Roman Catholic Church whose supreme authority is external to the country. Public worship is not permitted in other than Government-owned buildings. If more than four persons were to meet for prayer and worship in any unauthorized place, the law could be brought into operation against them. The law is not always invoked, however, and it is interesting to see in Mexico as elsewhere how the winds of opposition fan the sparks of spiritual desire, and nothing can stop the Gospel spreading by personal evangelism.

Mr. Legters, of the Pioneer Mission Agency, says:

"I found in Mexico, as well as Central America, a greater openness of heart and mind to receive the truth than in any of my previous visits."

He further says:

"I was greatly rejoiced to see the wonderful progress that has been made in the past eight years. In one district where eight years ago there were not more than twelve preaching places to the Indians, to-day there are eighty-four. In another, where there were seventy or less, there are more than one hundred and fifty.

Then there were less than seven hundred Indians in the entire country who had been reached, while now there are eight thousand or more among three tribes. The missionaries told me that where Spanish churches had become dead and moribund, when the Indians began to be reached, and they came in, the Spanish churches became alive and very active. In parts of the country where eight years ago there were practically no Indian Christians, to-day there are about fifty organized churches. . . ."

"In Mexico is found a very new interest in the Indian. The Christian leaders are beginning to feel a responsibility for his salvation. The general public begins to realize that something should be done, and the National Government is taking direct steps for his education. The National Government is sending teachers into the outlying tribes to teach the Indians Spanish, and to read and write. To the amazement of all, not only are the children being sent, but the old Indian, after his heavy day's work, weary and worn, comes with his child's book in one hand and his candle in the other, to night school, a thing unheard of in other days or other lands. And in some cases, where the funds ran low, the teacher has remained and has done his work for nothing, except his board, received from the Indians. Of course the Government is interested solely from a social standpoint, but at least it is something new, and shows the new awakening among the Indians as well as for them. It is most imperative that those who are interested in the Indians be very alert to take advantage of these movements for his eternal well-being. With the awakening of the Indian and his uplift the entire life of Mexico will be greatly altered."

The Congo Jubilee Conference

FIFTY-ONE years ago H. M. Stanley descended the Congo, and shortly afterwards the Baptist Missionary Society and the Livingstone Inland Mission began work.

The Jubilee of these beginnings has just been the occasion for a special conference of delegates from many of the thirty missions now at work in the Belgian Congo.* The one hundred and sixty delegates included representatives from some of the West African Countries.

* This Conference was held from September 15th to September 24th at Kinshasa. As we go to press, the Rev. Alexander McLeish of the World Dominion Press has just returned from Kinshasa and a visit to the West Coast missions, and has written this short preliminary note on the work of the Conference.

The missions, with their record of sufferings and successes, have up to the present naturally been the dominant note. God has signally blessed the work. A spirit of brotherhood and unity almost unique in mission history has marked the relations of the missions. Our prayer is that this spirit will increase and that present plans to make it more effective may be welcomed by all.

Looking forward, the general feeling was that the Church and not the missions should now occupy the first place; and that the outlook of the future with all its plans and policies should be *church-centric* and not *mission-centric.*

The subject of the Indigenous Church therefore occupied a central place in the Conference. Its nature, prerogatives and duty were fully discussed and a statement agreed upon which may be called "The Charter of the Indigenous Church."

Other subjects of importance were viewed from the standpoint of the Church's growth and welfare. In regard to education, medical relief or women's work, all of which are in their early stages in the Congo, it was felt that plans must fit into the Church's programme and be in accord with its economic position. This emphasis on the centrality of the Indigenous Church, from which all future work must be viewed, augurs well for the future of work on the Congo.

Book Reviews and Notices

The Indirect Effects of Christian Missions in India; the Sir Peregrine Maitland Prize Essay in Cambridge University, 1927, by ROBERT SMITH WILSON, B.A. Published by James Clarke and Co., London. 6/- net.

THE value of this book lies chiefly in its revelation of an uneasiness and discontent with modern missionary methods. That discontent and uneasiness is spreading rapidly among the younger missionaries, and it is good that it should find expression. There is grave cause for it.

Let us take what Mr. Wilson says about Mission educational institutions. He complains that it is not possible to obtain any analysis of the budgets of missionary societies, showing how much of their total expenditure is devoted to education. "The National Christian Council of India, which might have been expected to have such information, states that it has not got it, nor has it any need for gathering it" (p. 134).

Mr. Wilson asks: "Why should Missions engage in education at all? It is the duty of Government to provide facilities for the education of its people" (p. 126). He suggests two answers: (1) when Dr. Duff "launched into higher education, it was with the avowed object of thus gaining contact with the higher caste people. It was also thought that by teaching these people to think logically, and by giving their minds a scientific training, the inconsistencies of their own religion would become apparent to them, and it would collapse as a pack of cards; but Hinduism has not collapsed and shows no sign of doing so" (p. 128); (2) "If this result is not coming from higher education, then we are told that Missions ought to continue in it because of the influence of Christian teaching and Christian teachers" (p. 128–9). Mr. Wilson thinks this influence "much over-rated." He says that "the influence of Christian professors can be great or it can be negligible," and that he "could easily cite instances of both extremes" (p. 130). He says that many of the European professors in first-grade colleges, at least in the south, know no vernacular. He says that it is not easy for men of the West who are not very approachable, and are separated from their pupils by a difference in colour and in standards and modes of life, to get into natural contact with the Indian who is also shy and retiring (p. 132). As for the teaching, he says that "Scripture and religion are far apart"; and that he knows many good caste Hindus who got the Scripture prizes at Christian colleges in their younger days. He says that the "Scripture hour" falls into "an ethical talk," and the result is that our educational institutions provide very few definite conversions, but exert a great influence for Christian moral standards (p. 133). He says that he knows only one college the majority of whose members are Christian, and whose staff is entirely Christian (p. 134). He says that "the very tolerance which the non-Christian shows towards our Christian religious instruction in the schools and colleges is its own condemnation. It is, in their opinion, not to be feared—and it seems as though practically they are right" (p. 144), and he quotes a speech delivered by a non-Christian at a girls' High School. "Are you afraid of the Christian teaching that is given here? Do you think that your daughters will become Christian? If so, be comforted. In thirty

years' experience of this place, I have never known that happen!" These are well-known and oft repeated criticisms, but I have never known any answer given to them.

For compulsory religious teaching in Mission schools and colleges Mr. Wilson has unsparing condemnation. He says: (1) that compulsion is unnecessary, because the students are quite willing to receive the instruction voluntarily. They are not afraid of it, nor are their parents. "It is harmless. Then why should we make it compulsory?" (p. 144); (2) if the school and college authorities make the religious lesson voluntary, it is not at all unlikely that Government will soon impose it from above (p. 144); (3) "if the position were reversed and Hindu or Moslem religious teaching given compulsorily to Christian students, the British would be the first to cry out against this 'wicked wrong' and demand religious freedom" (p. 144). He quotes an Indian headmaster of a High School who put that point, asking: "Would the educational officers have dared to prevent the opening of a Mission school in that case on the ground that the Muhammedan or Hindu school must be full, as laid down by the Educational Manual, before a new school can be allowed to open?" Again I know no answer to these criticisms, which are not here put forward for the first time. Perhaps we can now understand why the National Christian Council of India sees no need for gathering information concerning the proportion of Mission funds spent on such education. If subscribers at home realized the facts, many of them would question whether they gave money to foreign Missions in order to provide a Western education with a Christian influence so weak that Hindus are not in the least afraid of their sons being converted by it.

Mr. Wilson's remedy is: (1) to "abandon all Government grants-in-aid" (p. 147); (2) to confine Mission education to the Christian community; (3) to close three-quarters of our higher educational institutions (p. 135); (4) to maintain a few as Union colleges in which "there should be no denominational spirit," "at least eighty per cent. of the students should be Christians," "all the staff should be Christian without exception," except the lecturers on Hinduism and Mohammedanism who should be men of those communities. . . . And our students should know something about them (p. 136); (5) to establish a Christian university with a theological faculty free from the control of Western Missions (p. 139). It is not hard to guess the source of those proposals nor difficult to criticize them. The educated Indian Christian of to-day is no more indifferent than his forbears to the advantages which may be gained from the assistance of foreign missionary funds.

I think that: (1) we sent out missionaries not to start a movement but to do the work themselves; (2) we made no distinction

'Deliverance to the Captives'

The following is an extract from a letter written by a prisoner who had seen New Testaments in the hands of fellow-inmates of a Portuguese jail:

'Being in the grip of the Law, despised by all my family, and having no one to enhearten me, I wish to give myself to Jesus Christ, body and soul. I wish you to send me one of your good Books, so that I may learn the Way of Jesus Christ.'

Several of these men have now been discharged, and are being employed in honourable positions. One of them entered the printing department of the Imprensa Limitada, Lisbon, and helped to prepare for others the Scriptures which changed his life.

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IMPOSSIBLE. DIFFICULT. DONE.

WE pass through these three stages almost every year in the Sudan Interior Mission. A year ago we faced the impossible. For eight months we had passed through a test of faith through financial stringency. The missionaries were tried and tested, but true. Not a murmur came home during those months of shortage. It was at the most trying point financially that we were faced with the challenge of more than a score of approved candidates for our work in Nigeria and, in addition to this, the call to undertake a new field in Abyssinia.

We went forward and the impossible toned down to the difficult. When the year reached its close the whole force of thirty workers were out on the Field and Abyssinia was entered and opened. The impossible and the difficult dissolved into the word, done.

Again we face a similar situation. The normal allowance of our missionaries is a LITTLE behind. And with this pressing need we face a larger number of approved candidates than ever. Two have been accepted from Australia, seven from New Zealand, twelve from United States, seven from Canada, and seven stand approved in Britain, while still other applications are pending.

What shall we do? Is it impossible to send this large force orward? Two little sentences face us :—

All Things Are Possible to God.

All Things Are Possible to him that Believeth.

Over the impossible we hear the call of Chris to go forward. We hope to see more than thirty new workers on the way ere long. That these workers, and many more, are urgently needed is evidenced by the fact that our Nige ian Field Director states that he could easily place all the workers, particularly men, that we can send, in the French territory, in which two Stations have already been opened and where most encouraging progress has been made; and
Our leaders in Abyssinia appeal for men, stressing the great need for medically trained workers, and several new locations have been selected as strategic points at which to establish stations. Will you frankly ask God to show you your part in the seemingly impossible task of changing IMPOSSIBLE TO DONE?

SUDAN INTERIOR MISSION,

ROWLAND V. BINGHAM, *General Director.* ALFRED B. BUXTON, M.A., *Home Director.*
JAMES JONES, *Secretary.*

16, OAKFIELD, ANFIELD, LIVERPOOL.

between the evangelist, who is a wanderer, and the pastor, who is a settled officer of a settled church, and so our missionaries settled down; (3) we found the conversion of adults difficult, and so we turned to the young, hoping to find it more easy to convert them; (4) our idea of education was wholly scholastic: we thought that the children could be given a Christian education apart from their parents in schools specially provided for them. There lay, I believe, the secret foundation of all our missionary progress in education, a purely modern and Western notion that religious education can be carried on outside the family, and that *we* ought to direct it. We thought that the Christian Church could be established on that basis. What we really did was to create a large class of intellectually well-educated Indians, but no Indian Church. Now we are in difficulties, and they and we are unhappy, because they are really homeless. Mr. Wilson, and those who think with him, want now to Indianize what is obviously a foreign growth; and they hope to do it from the top by putting Indians in control, and by trying to persuade the Christians to go back to Indian forms and manners—trying in a word to undo the effects of what we have done in the past, without forsaking the fundamental method of its doing.

Mr. Wilson is imbued with that extravagant admiration for all things Indian which exalts its philosophy, belittles idolatry, and boasts that the Indian is above all others a spiritual person, whilst "the commercial element has entered into the University degree to a greater extent in India perhaps than in any other country" (p. 125). To what a degree he carries this attitude is seen throughout his book, but nowhere perhaps more clearly than in his reduction of the Christian message to the doctrine of the Fatherhood of God, love to God and man, and the way of salvation to "love God with all your being and your neighbour as yourself—this do and thou shalt have eternal life," which he repeats thrice as the teaching of Christ Himself concerning the way of salvation (pp. 86, 90, 117). He consequently detests a credal test for membership (p. 86), inclines to think that baptism is unnecessary (p. 89–90), and quotes without comment a complaint made by an Indian Christian that the Holy Communion is not open to the public like the Prasadam and the Holy Water which are distributed irrespective of caste or creed in a Hindu temple. It is certainly reasonable that, if unbaptized Hindus are to be considered Christians because they accept the way of salvation presented as love to God and man, they should be admitted as Christians to the Holy Communion if they desire to attend. Mr. Wilson would be perfectly justified in maintaining that conclusion on the premises laid down. But it shows how far he is prepared to go, or must be prepared to go. R.

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THE World Dominion Survey Series attempts to describe briefly and clearly the situation in the various countries of the world, and the above volume is another contribution to the surveys of Latin America.

Probably no one knows the region surveyed in this volume as well as Dr. Browning, whose views of any Latin American problem are received with well-merited respect.

The volume is a ringing challenge. The picture presented is often dark and depressing; for example, the author says that religion in the three republics is no longer a matter of vital interest to more than a small minority of the people and that, unless mighty efforts are now made to save the country, it will degenerate into a godless and atheistic land. None who render supreme loyalty to the Lord Jesus Christ can read such words unmoved.

But there is much to encourage, and in spite of the Argentine Educator who is quoted by Dr. Browning as saying "I do not believe in the efficacy of the Bible for modern mentality," a quiet deep work is being done among the poor in spirit, and such as have still a hunger for God. The Bible has been used, apart from the instrumentality of any preacher, in innumerable cases to bring light into dark hearts and homes, and churches can be counted literally by hundreds throughout the continent, that owe their origin to the reading of a portion of Scripture sold by a passing colporteur.

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This book is published by the General Missionary Conference of South Africa, and undertakes to set forth, not only the facts regarding the missionary agencies at work in South Africa, but to present something of the political, economic, social and racial background of missionary effort.

It is hoped that this publication will serve as the foundation of a more complete survey of the field in the near future, for while it tells us of much of the present state of Missions and Churches, it does not enable us to visualize the nature or extent of unreached people and areas.

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N.B.—Only part of the catastrophe is outlined in above appeal.

Leaflet No. 15.

World Dominion Prayer Fellowship.

"His Dominion shall be from sea to sea."

SUGGESTIONS FOR PRAYER.

Subject: THE SPIRIT OF UNITY.

JANUARY—MARCH, 1929.

1. Unity and the Divine Will.

"Having made known to us the mystery of His will . . . that He might gather together in one all things in Christ."

"It pleased the Father that in Him should all fullness dwell; and having made peace through the blood of His Cross, by Him to reconcile all things unto Himself." (*St. Paul.*)

"Our individuality is a narrow place . . . we must more and more go forth . . . into the open, grand, varied, impartial Presence of the living Lover of us all. . . . In Him we are divided from no one and from no thing." (*John Pulsford.*)

"Self-conceit and self-love, and self-will and selfish interests, are the things that divide." (*Richard Baxter.*)

Let us pray

For *unity within ourselves:*

That we may be guided by clear principles. . . .
delivered from conflicting aims . . .
and from shifting whims and fancies. . . .
from weakening fears. . . .
from passionate desires. . . .
from restless self-will. . . .
from self-assertion. . . .
from all that is ungenerous. . . .
and unkind. . . .

Make us tranquil, single-minded. . . .
sincere and straight. . . .
consistent with ourselves. . . .

Grant us the active arduous peace of poise and balance in a disordered world.

2. Unity and the Church.

"There are diversities of gifts, but the same Spirit . . . and there are diversities of operations, but it is the same God which worketh all in all." (*St. Paul.*)

"I am not for narrowing the Church more than Christ Himself alloweth us; nor for robbing Him of any of His flock." (*Richard Baxter.*)

". . . For as this bread was scattered upon the mountains, and having been gathered together became one; so also, O Lord, gather together Thy Holy Church from every race and every country and city and village and household, and make it a Living Universal Church." (*Bishop Serapion.*)

Believing that one of the greatest hindrances to the speedy coming of God's Kingdom on earth is the divided state of the Church,

Let us pray

That we may enter into the Mind of Christ and learn His will in this matter. . . .

That we may be willing to acknowledge our limitations: our dim and partial vision of truth, our lack of interest in people who think differently from ourselves, our tendency to judge harshly where we do not understand. . . .

That we may increase in humility: being willing to learn from other Churches than our own and to rejoice in the good gifts granted them by God; being eager to understand those who differ from us, and if understanding is difficult, to be willing to believe the best and welcome all other Christians as members of the one Family. . . .

That the whole Church may be led to seek unification at a deeper level . . . that men may realise that ecclesiastical discussions and arrangements are unfruitful and even futile until the deep unity of the spirit has been discovered. . . .

That within the Church problems of class and race may be solved in actual practice. . . .

That the Church may *live* the unity she preaches, and thus fulfil the prayer of Jesus,

> "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me."

3. The Unity of Mankind.

"Caiaphas prophesied that Jesus should die for that nation (the Jews) and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." (*John xi.* 49–52.)

"God is one, human nature is one, salvation is one, and the way to it is one; and that is the desire of the soul turned to God. When this desire is alive and breaks forth in any creature under heaven, then the lost sheep is found, and the Shepherd hath it upon His shoulders." (*William Law.*)

"Love will teach us all things: but we must learn how to win love . . . it is a possession dearly bought with much labour and in long time. . . . If thou love each thing thou wilt perceive the mystery of God in all; and when once thou perceive this, thou wilt thenceforward grow every day to a fuller understanding of it, until thou come at last to love the whole world with a love that will then be all-embracing and universal." (*Dostoevsky.*)

Intercession.

Let us pray

For *international peace:*

That thought and intelligence may be illuminated in dealing with large questions, involving the destinies of nations. . . .

That all may realize their responsibility to think independently about international questions, in order to avoid being led away by specious arguments and false reasonings. . . .

That, under the guidance of the Spirit of Unity, we may learn what nationality might be, if it were purified by the Presence of God. . . .

That all nations, and especially strong ones, may have sympathy with and respect for other nations, and be ready to co-operate with them for the common good. . . .

That small, weak and oppressed peoples may learn largeness of heart and mind, and that in all nations age-long resentments may be renounced and forgotten. . . .

That all oppression may be put away, and especially that religious freedom may be granted to all peoples (thinking particularly of Russia . . . and of Spain . . .).

For Islamic Countries in their present ferment, when a new national consciousness is arising in many lands—specially for Arabia, Persia, Palestine and Northern Africa. . . .

For the great lands of the East in their varying stages of development, that they may find the right solution of their political and social problems. . . .

For the Jewish World—for the Jews of South-Eastern Europe . . . for all Jews in countries where anti-Semitic feeling runs high . . . for the Jews of Palestine . . . and of North Africa . . . and for all missionaries who live and work amongst them. . . .

For Primitive Peoples, and for all who are carrying them the "good news of great joy" . . . for the peoples of the Belgian Congo . . . for the Indians of Amazonia . . . for the tribes of Alaska. . . .

For Regions of Special Need: Central Asia . . . Central Africa . . . Chinese Immigrants to Manchuria . . . Lepers, especially those in Persia, and those for whom little is being done. . . .

Thanksgiving.

For movements of Church unity and fellowship in various parts of the world, *e.g.*, Europe (Scandinavian Missions, Germany, Scotland) . . . South India. . . .

For vitality and freshness in present-day "church history," *e.g.*, Persian Church, Katanga in the Congo, Alaska, Russia.

PRAYER.

O God, who hast made of one blood all nations of men to dwell on the face of the earth, and didst send Thy blesséd Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh; grant that all the peoples of the world may feel after Thee and find Thee; through Jesus Christ our Lord. Amen.

THE BLESSING.

Blessed be the Lord God . . . who only doeth wondrous things:
And blessed be His glorious Name for ever:
And let the whole earth be filled with His glory. Amen and Amen.

Will those who wish to join the Prayer Fellowship kindly send their names and addresses to Miss OLIVE WYON, World Dominion Press, 1, Tudor Street, London, E.C. 4.

For information on all the subjects mentioned in this leaflet, see WORLD DOMINION *for January,* 1929.

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¶ Contributions will be gratefully acknowledged by EDGAR PENMAN, Secretary, 72, Cheapside, London, E.C.2.

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Dr. Robert Speer, at the International Missionary Council, Jerusalem, 1928.

"No nation can rise above its women."

Miss P. S. Tseng (China), Jerusalem, 1928.

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